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for

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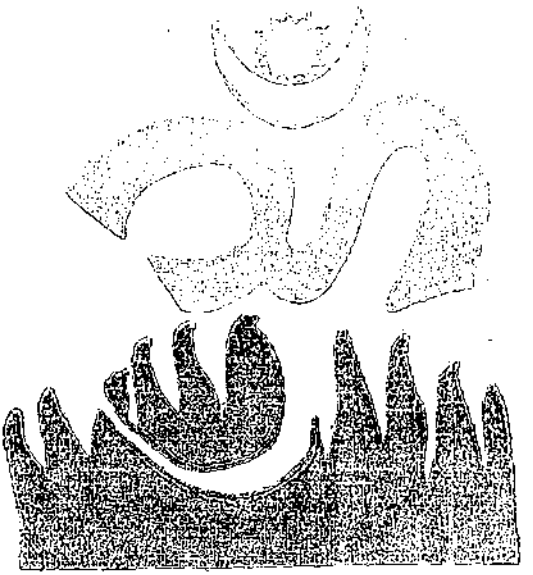

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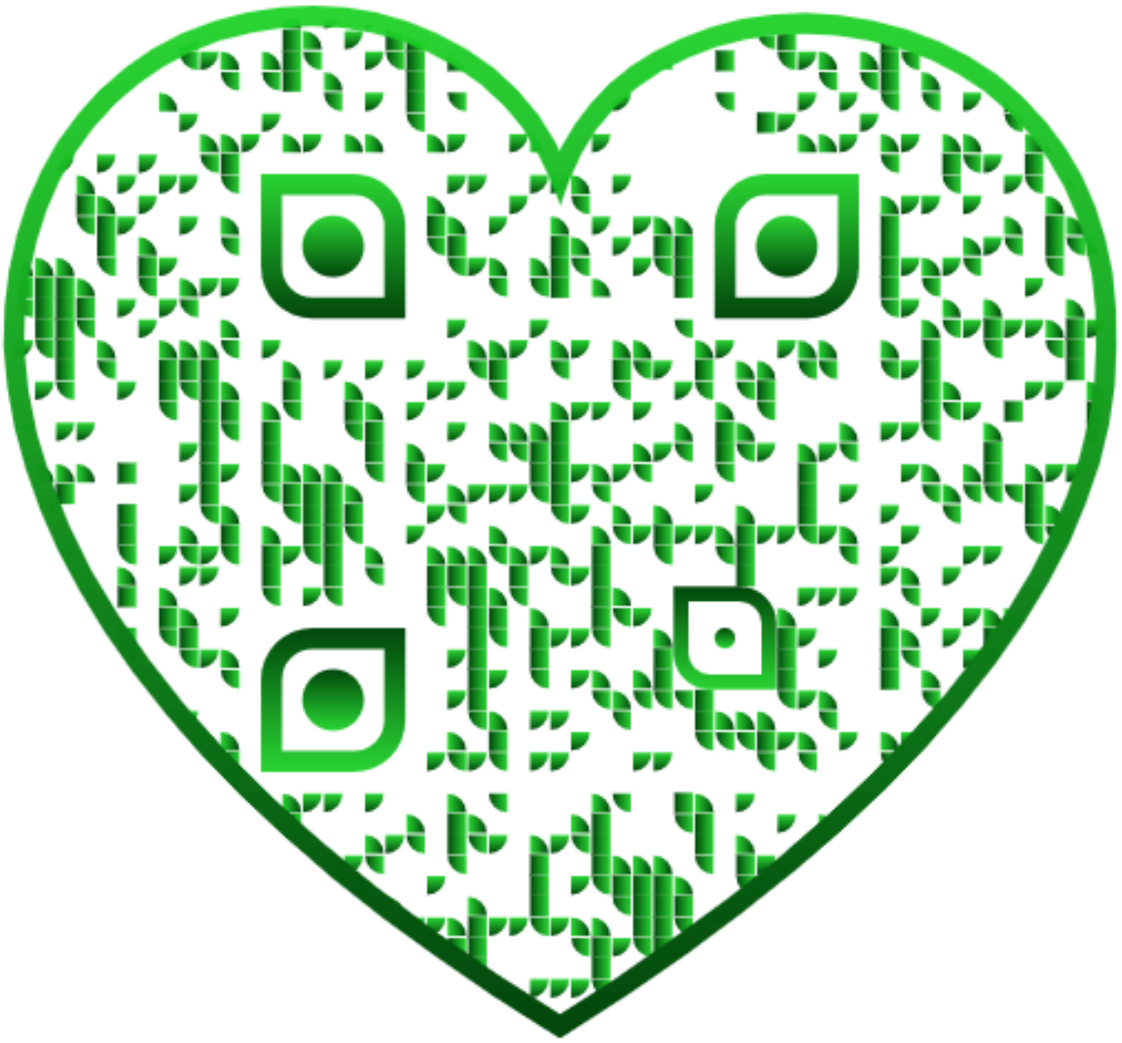

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For

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Srimat Swami Shivananda Saraswati

DEDICATION

To the Boys and Girls

of the present and

future age

— With Love —

Author

Translator

Srimati Muktisri Ghosh

M, A, M. ED.

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PREFACE

I think myself fortunate enough to come in contact with His Holiness Swami Shivananda Maharaj, the author of this book in my early childhood. When I was a student this book "Chhatra-Chhatrir Brahmacharya (Brahmacharya for Boys and Girls)" impressed me very much for its high thoughts and ideals. It seemed to me that this book will serve the purpose of being a correct guide of our students—who are ignorant how to lead a life and what is the aim of life? Since then I had the intention to translate this book into English to propagate these ideas in wider circles other than Bengalees.

I am happy to say that after long 10 years my wish of student-life is fulfilled now. I have been able to translate this book into English from the 5th edition of the original Bengali book,

I cannot but remember the Western students to whom the true implication of the Word Brahmacharya should be clarified and explained. For, in the West the word Brahmacharya is used only in the sense of restraint i.e. the most superficial sense. If our English knowing, students go through this book they will surely understand the true meaning of Brahmacharya.

PREFACE

As this is my first attempt of this type of work, the translation is not satisfactory though I intended to do it in better way. I hope, the short-comings and defects that the work incurs will be corrected in the next Edition.

For want of time I could not revise last portion of the 5th chapter. Sri Amalananda Chakraborty M. A**,** a devoted Yoga student of our Swamiji Maharaj revised and corrected this portion. I am very grateful to him for this help. If our English knowing students are benefitted with this book I shall be glad to think that my service is effective.

I feel, inspiration and guidance of our Swamiji Maharaj is a blessing of God for me. Without his inspiration it would not have been possible for me to complete this work. My best regard and pranam to His Holiness.

Buddha-Purnima
1967

Muktisri Ghosh, M.A.M.ED.
Professor, Lady Kean College
SHILLONG

CHAPTER 1

BRAHMA-CHARYA

The root meaning of Brahmacharya is to seek for Brahma or to advance in the way to Brahma or Supreme Divinity.

Every person being well-established in worldly life should seek the-mystery of life beyond and then to transform his worldly life into Divine life—this is the aim of every Vedic Aryan life.

Veda has divided life in four stages—Brahmacharya or Student-life upto 25 years, Grihastha or married-life from 25 to 50 yrs. Banaprastha or life of Sadhana in a lonely place of forest from 50 to 75 years. Sannyasa—a life of renunciation and realisation from 75 to 100 years or more. It goes without saying that the Brahmacharya is at the very root of these four stages of life. If the foundation of this stage be well-built then on this basis it will be possible to construct a higher life-mansion and human life should be converted into divine life. Bramhacharya or student life starts with this high ideal.

The Vedic sages have therefore proclaimed the glory of the vow of Brahmacharya with clarion call and have greeted the Brahmachari with their heartful reverence.

ब्रह्मचारी चरति वेविषद विषः, स देवानां भवत्येकमङ्गम् ।[1]

[1] Note on (Sanskrit) transliteration: when this book was scanned, the original devanagari text and transliteration were kept (even with possible typos). However, in the footnotes next to the devanagari text (such as this one), an alternative

(Brahmachari charati bebisad bishah, sa devanang bhawati ekamangam,—Rig-Veda 30 | 109 | 5.)

Brahmachari is marching towards his goal spreading devine effulgence of his pure body and soul and this Brahmachari is emblem of gods—he is the living god of this earth.

आचार्यः ब्रह्मचारी, ब्रह्मचारी प्रजापतिः ।[2]

(Acharyah Brahmachari, Brahmachari Prajapatih—Atharva Veda 3 | 6 | 15.) A genuine Brahmachari is a real Acharya or teacher. So, he who can communicate mystic knowledge or true knowledge of the Vedas in the heart of his students and disciples is a true Acharya, Ordinary learned man is not fit to be an Acharya. He will only be worthy of an Acharya whose character is spotlessly pure and divine, who has completed his educational career observing strictly and sincerely all the rules of Brahmacharya. He is only the proper person to take the profession of Acharya, he is only the fit person to administer educational Institution and to inspire students to live a high moral life, to live a higher ideal life.

Bramachari Prajapatih—Prajapati means Lord of creation. After student life Brahmachari may enter into married life. A householder Brahmachari is the Lord or creator of his family. He should overcome his creative impulse and lust. Being victorious over passions Brahmachari will

transliteration is also provided with corrections (where it was neccesary) in relation to the original text. Therefore, an alternative transliteration of this Sanskrit verse written in devanagari is: brahmacārī carati veviṣad viṣaḥ, sa devānāṃ bhavatyekamaṅgam

[2] ācāryo brahmacārī brahmacārī prajāpatiḥ

desire for godly children. 'Godly men will help higher evolution of human race. An unstrained couple brings forth low-minded children who always lower down the upward movement of human race. Their passions, their selfishness create immense suffering in human society. So every married couple has their responsibility towards their society. Every couple should be parents of supermen or divine children. They should regard it as their bounden duty. Fox this duty every couple should be the Brahmachari. So Brahmachari is a living figure of creator. He becomes the founder of a high & noble family—and of higher culture.

ब्रह्मचर्येण कन्या युवानं बिन्दते पतिम्[3]

(Brahmacharyen Kanya Yubanang bindate patim—Atharva Veda 3 | 6 | 18). युवानं (यु = high-cultured strong-minded)—on the result of practising Brahmacharya the virgin maids will have high-cultured and high-minded husbands. One cannot enjoy peaceful life or one cannot have noble-minded and kind-hearted relatives without practice of self-mortification and self-purification. So it is for the virtuous influence of Brahmacharya that wives get high-minded, qualified and loving husbands and husbands get sweet, fortunate, loving and accomplished wives.

ब्रह्मचर्येण नपसा देवा मृत्युमपाघ्नत[4]

[3] brahmacaryeṇa kanyā yuvānaṃ vindate patim
[4] brahmacaryeṇa tapasā devā mṛtyum apāghnata

(Brahmacharyen Tapasa deba mrityumapaghnata—Atharva Veda 3 | 6 | 19)—By Tapah godly men conquers death. Tapah is the process or means by which one acquires sublimation of senses. What is sublimation?—Cupidity or lust will be changed into Divine Love, Anger will be changed into high noble spirit. Greediness will be changed into aspiration for Divine knowledge. It is called sublimation of senses. Above this mortal world there are higher worlds which are called Devaloka. Inhabitants of these worlds are called Devata or illumined persons. As a matriculate student becomes competent to enter in to a college so a mortal man, when his mental development is complete, when he conquers worldly passion he: then becomes competent to enter into Devaloka after his death. Residents of these Devalokas are free from all kinds of suffering, free from struggle for existence. These upper worlds are the play-ground of Divine knowledge, Divine love, and Divine Bliss of Brahman or Supreme Divinity. The lowest part of creation is under the suffering of death, disease and dissensions. Upper portion of creation is free from it. It is not mere imagination or freak of fancy but, it is a Gospel truth. This play of creation is seen and realised by enlightened sages of this country. So with the help of Brahmacharya man becomes godly, conquers death- and takes rebirth in Devaloka.

So practice of Brahmacharya is at the root of all progress—physical mental and spiritual. We shall deal separately with these three stages of Brahmacharya.

Brahmacharya—Physical

What is the necessity of Physical Brahmacharya? As a result of this practice one will acquire काय सम् पद्[5] (Kaya-Sampad) or an ideal body. But what is this Kaya-Sampad?— "रुप-लावण्य-बज्रसंहननत वानि कायसम् पद्"[6] (Rup-Labanya-bajra-Sanghananatwani Kaya-Sampad; Yoga-Sutra 3/46.) —As a result of the practice of Brahmacharya one will get a strong, stout and iron- built body, Senility can never damage the beauty and youthful Vigour of this physique. Premature death can never be able to snatch him away from the bosom of the mother earth. One who acquires this "Kaya-Sampad", will attain a healthy body, radiant grace and loveliness, full of Vigour and Vitality.

The true aim of this physical Brahmacharya is to retain "Birya", the vital fluid or the body. "वीयर् धारणं ब्रह्मचयमर्"[7] (Biryadharanang Brahmacharyam)—to preserve this vital fluid in the body is called Brahmcharya. What is the nature of the vital fluid? According to the Veda— वीयर् बै भगर्:[8] (Birya bai bhargah)—Birya or this vital fluid is the shining lustre, shining power of the body. Therefore it is also named as 'Sukra' The meaning of Sukra is glowing light, energy, power etc. The original cause of our creation is "Mahajyotih" (महाज् योतिः)[9]—the infinite divine light or the infinite Vital Power. From this infinite light comes out gaseous milky way (छायापथ)[10]. From this Gaseous milky way comes out Nabulae, stars and planets.

[5] kāya sampat
[6] rūpa-lāvaṇya-bala-vajra-saṃhananatvāni kāya-saṃpat
[7] vīrya dhāraṇam brahmacaryam
[8] vīryaṃ vai bhargaḥ
[9] mahājyotiḥ
[10] chāyāpatha

As from formless milky-way, stars and planets are formed- so from this Sukra or vital fluid, our whole body is formed, all parts of our body take shape from this vital fluid.

Hence "Sukra" is the essence of our body elements which creates, preserves, and nourishes our body. This is why Sukra is called Brahma-Bindu or Brahma-Sakti, a spark of infinite Vital Power of God or Brahma.

Another name of this Brahma-Sakti or the Supreme energy is "Maha Pran Sakti" or the Divine Life Force. "आत्मनः एषः प्राणो जायते"[11]— (Atmanah Esah Prana Jayate)—this Life Force emerges from the Infinite Consciousness or Atman. The Panchatanmatra or the rudimentary five elements, the five subtle elements and also the five gross elements (Earth, Water, Fire, Air and Ether) have all sprung from this Supreme Energy. According to Indian Philosophy sum total of the creation is called Prakriti or Divine Nature or creator of everything. The creation has taken shape from the combination of five elements which are variation of- the infinite Vital Force or Power of Prakriti. Hence this manifested creation has come our from the Unmanifested Vital Energy or Life Force.

"प्राणस्येद बशे सर्बं त्रिदिवे यत् प्रतिष्ठितम्"[12] —(Pransyedang bashe sarbang tridibe yat Pratisthitam)— according to the Veda, creation is divided into three regions. The creation which have found expression in these three regions the lower, the upper and the higher worlds, are all under the supremacy of this

[11] ātmanaḥ eṣaḥ prāṇo jāyate

[12] prāṇasyedaṃ vaśe sarvaṃ tridive yat pratiṣṭhitam

Prana or Vital- Energy, and they all are transformation of this Prana. The things in which this Prana or Vital Energy is inactive and dormant is called gross matter (जड)[13] and in which this vital force is active is termed as living animal (जीव)[14].

Our body is made of innumerable cells. The vital force of this body forms these cells. The special reservoir of this vital force of this body is called "Birya' or 'Sukra'. As air is transformed into liquid water at a special degree of freezing point, so also this vital force is transformed into liquid substance or Sukra only for the construction and nourishing of the body and its different organs. It is a common belief that the vital fluid which secretes from male-organ is called 'Sukra'. In Western Physiology it is called semen. So Semen is generative fluid of male animal. So it is not Synonymous with the word Sukra. Sukra is used in a wider sense, semen is only a kind of Sukra or vital fluid which constitutes the whole body.

"मज्जायाः शुक्रसम्भवः"[15] (Majjayah Sukra-Sambhabah) Sukra originates from the marrows. The inner parts of the glands are made of this marrow. Even there is marrow in the bones. In the marrow of the big bones and glands sukra is formed.

So it is not only the secretion from the sex-glands, rather it is the secretion from all the glands and from the marrow of the bones, which is called Sukra in Yoga-Sastra.

The modern Physiologists of the West are astonished -to

[13] jaḍa
[14] jīva
[15] majjāyāḥ śukrasambhavaḥ

see the wonderful effect of the internal secretion of the glands. Even in those ancient days the Indian Yogins knew the mystery of the external and internal secretions of these glands. They have given different names to it—Sukra, Birya, Soma or Amrita, Prana-dhara etc.

The tree lives on the juice which it draws from soil. There is a combination of all sorts of juice in the soil. Different kind of trees preserves different kind of juice in its fruits for the growth of its seeds. Dates and apples preserve sweet juice, while mangoes, oranges, grapes etc. preserve the juice which is a mixture of both sweet and sour and the Neem etc. draws the bitter juice. Thus from the', same soil the different trees draw and preserve different kind of juices according to their own requirements. As there is cream in milk so also sukra which is full of vitality is intermingled in our blood all over our body. The different kind of glands take different kind of 'Sukra' or vital fluid from the blood and thereby nourish themselves and they again in their turn create a different kind of vital fluid and pour them into blood which serves the different purposes and nourishment of the body. This vital fluid is known as the internal secretion of the glands.

Some of these gland secretions help to bloom the youthful beauty and grace of the body. Some of the gland; secretion again help intellectual and mental development. With the help of some other gland secretion embryo is transformed into female body, and by the influence of some other glands embryo is transformed into male body. Food is digested properly in the stomach with the secretion of the several other glands. Thus gland secretion is very necessary for the most of the important functions of the body organ physical and

mental. The Sukra which is preserved in the sex-glands of parents helps to the procreation and preservation of the human race. The Sukra that is formed in the marrow of the bones, helps to the preservation of the body. The germs born from this Sukra or the vital fluid is called by the medical men as white corpuscles and Red corpuscles. Any book on Physiology and Biology will give an idea of the usefulness of these Red and White corpuscles.

The students who are the future hope of human society and who are the living figure of national 'progress, should take recourse to Brahmacharya with an eye to the preservation of the semen which is the best essence of blood, which is the best essence of vitality of the body. This vitality, this vital fluid of the body should be preserved by students so long as their body and mind are not developed. This is the reason why the ancient sages emphasised on the practice of Brahmacharya in the student life for the sake of future welfare of the whole human race. In the Vedic and Pauranic ages it was rather compulsory on the part of a student to stay in the house of his preceptor and to take recourse to the vow of Brahmacharya from the age of 8 years to 24 years. The student who did not do this was called "Bratya" (ब्रात्य)[16] or outcast, and he was looked down upon and hated in the society. The Bratya boy could not get his bride from his own society. Parents did not like to propose to him for the marriage of their daughter. The necessity for this Brahmacharya for the common good and also for the self-

[16] vrātya

advancement as was felt in ancient days is not less important even in the present age. But we can never get back that ancient way of living in the house of the preceptors in our present age. The time rolls on, its movement can never be stopped. The establishment of a few Brahmacharya school can not meet the need of the whole country. So our duty in this age; is to turn the atmosphere of every household and every educational centre into that of purity, self-restraint and culture of that ancient Ashram Vidyalaya.

If we want to construct a mansion we must have its foundation strongly built. Physical Brahmacharya is- the foundation of human life, foundation of student life. If the lives of our students are based on this Brahmacharya proper, they will be able to progress physically, intellectually and spiritually and they will be able to live a highly cultural and ideal life. The students are the future citizens of the country and the future hope of our nation. So their all round progress will contribute in its turn to the progress of the whole nation. The potentiality to give birth to a genius is possible only in a society which is highly cultured in all respects. In this cultured society only we hope to see man and woman who are noble-hearted, noble- minded and of noble character. These noble souls, divine souls can only lead the human civilization to its highest evolution.

If the parents are passionate and do not observe the rules of Brahmacharya they will have children who will be without any talent, selfish, mean-minded and mischievous. In the word of the ancient sages they are called

"Sisnodaraparayana"—शिश्नोदरपरायण[17] they are sensual, greedy and they always look after their own self-interest. The only aim of their life is to eat, drink and be merry. There is no other higher ideal in their life. This type of sons and daughters are nothing but a curse to the whole nation and they stand on the way to its national progress.

Hence it is the duty of every student to practise this Brahmacharya with every sincerity for his own good and for the good of his family and society and for the good of the whole human race.

The Harmful Effect Of Wasting Semen

The Vedic Sages have advised the Brahmachari students in the following way—Ekah Sayeeta Sarbada : na retah skandayet kwachit; Kamaddhi skandayan reto hinasti bratamatmanah"—You are to sleep alone. Do not waste your semen willfully. If you be passionate and discharge semen willingly it will be against your vow of Brahmacharya, it will defile your body and mind.

एकः शयीत सर्बदा[18]—(Ekah Sayeeta Sarbada)—In India children generally sleep with their mother or grandmother upto seven years of age. It goes without saying that it is a good custom. With the touch of motherly love children's nature generally becomes lovely. But as soon as the boy is

[17] śiśnodaraparāyaṇa
[18] ekaḥ śayīta sarvadā

eight years old, he should be allowed to sleep alone. It will help him to be brave and strong-minded. Groundless fear of ghosts or spirits will disappear from their mind. The boys who sleep with their mothers or sisters or grandmothers after that period are influenced by female power and their manliness decreases. They can never do away with this influence even at their youth. As a result of this they become fond of the opposite sex, timid, and a bit effeminate. These boys, when young become too much attached to their wives. To sleep alone at this age is also good for health.

It is not only forbidden to sleep with ladies at this age, but also with other boys even. To sleep with boys at this age is more harmful then with ladies. While sleeping with friends or colleagues or with boys older than them young boys indulge in some bad habits like self-abuse or homo-sexual dealings etc. It is for 'this, the sages have advised to sleep alone on a single bed so long as you are a student.

न रेतः स्कन्दयेत् क्वचित्[19]—(Na retah Skandayet Kwachit) —Never discharge semen willfully so long as you are a student. To discharge semen willingly in various unnatural ways is known in Indian Sexology as masturbation or self-abuse.

This abnormal way of secretion of semen does great harm to students. It is harmful for both the body and mind. It hampers physical and mental progress. It is for this reason the sages have advised—कामाद्धि स्कनदयन् रेतः हिनत व्रतमातमनः[20] (Kamaddhi skandayan retah hinasti bratamatmanah)—never allow willful discharge in student life. If you do it you will be

[19] na retaḥ skandayet kvacit

[20] kāmāddhi skandayan retas hiṃasti vratam ātmanaḥ

degraded from the vow of the sacred life of a Brahmachari and thereby you will do such great harm to your body and mind which will never be possible to compensate.

The Sukra is the source of vitality and energy. Body and all its parts are formed with this vital fluid. Nerves and glands are developed, mind and intellect are unfolded and nourished with the help of this vital fluid.

If there is self-pollution before the full physical development, the process of growth and nourishment are stranded in every way. For want of necessary vital fluid, the nerves, bones and glands etc. cannot develop perfectly. It also hampers mental and intellectual development and causes loss of memory.

A great change comes over the body of boys and girls at the beginning of puberty. The main glands of the body become active simultaneously at this time and indicate the advent of youth. We have already mentioned in brief the activity of these glands.

Our ancient sages have classified this universe into seven 'Lokas' or seven planes. The seven worlds or the "Saptalokas" (सप्तलोक)[21] are as follows—Bhuh (भूः)[22]; Bhubah (भुवः)[23], Swah (स्वः)[24], Mahah (महः)[25], Janah (जनः)[26], Tapah (तपः)[27] and Satyah

[21] saptaloka
[22] bhūḥ
[23] bhuvaḥ
[24] svaḥ
[25] mahaḥ
[26] janaḥ
[27] tapaḥ

(सत्यः)[28]. According to these sages our body is also a miniature world and this body world also has seven planes. As in a country there are different provinces, each having its own Executive and Legislative functions and above these in the centre there is the Central Legislative and Executive body,—so also in our body there are central glandular "functions in the head and provincial glandular functions are in the various places of the body. So there are seven planes which are seven glandular centres. Two of these are in the head, the remaining 'Eve are there in the remaining parts of the body. They bear the responsibility of maintenance, preservation and sustenance of the body. As again the provinces are further divided into districts and sub-divisions. So also these glandular centres are divided into five main glands and many other sub-glandular systems. The main executive functions are conducted in the head by our Self.

The five subtle elements or the Panchamahabhuta which forms the body, conducts the five executive functions in the five glandular centres. The highest centre which is mentioned before is in the head. This is called Mahat-granthi-sthan महत्-ग्रंथि-स्थान्[29] or trancendental gland centre. Self or the all powerful Lord of the body is the sole executor of this region. We have given the following names to the different glandular centres in accordance with the idea of classification of the ancient sages—(1) Mahat granthi (महत्-ग्रंथि)[30], (2), Ahang

[28] satyaḥ
[29] mahat granthi sthān
[30] mahat-granthi

granthi (अहं-ग्रंथि)[31], (3) Byoma granthi (ब्योम-ग्रंथि)[32], (4) Bayu granthi (वायु-ग्रंथि)[33], (5) Agni granthi (अग्नि-ग्रंथि)[34], (6) Varun granthi (वरुण-ग्रंथि)[35], (7) Prithwi granthi (पृथ्वि-ग्रंथि)[36]. [More detailed description of glands will be found in our book Sahaj Yogic Byayam, Vol. I].

A peculiar sensation is felt when all these glands together become active. The central Ahang granthi (pituitary, pineal glands etc.) invigorates the whole of the sensation and perception and helps thereby to unfold the mind and intelligence. Mahat-granthi makes up memory and the power of feeling. Agni-granthi creates blood, beautifies and nourishes the body. Byoma-granthi keeps the body free from disease according to its capacity and infuse vitality in the system. Vayu-granthi (वायु-ग्रंथि)[37] vitalises the body. Varun-granthi. on the other hand, makes body strong and full of vigour and vitality. Due to the new awakening of the glands and profuse production of vital fluid, an indomitable youthful impulse comes over the body. Due to this new youthfulness and vitality the sex organ becomes excited and erected with a trifle cause or without cause. It feels a kind of pleasure if this excited organ touches anything. This feeling of pleasure is the root cause of bad habits like self-abuse or masturbation.

The period between the teen age and the puberty i.e. from

[31] aham-granthi
[32] vyoma-granthi
[33] vāyu-granthi
[34] agni-granthi
[35] varuṇ-granthi
[36] pṛthivī-granthi
[37] vāyu-granthi

13 yrs to 18 yrs, is a very critical age for boys. Being ignorant of the harm of self-abuse, even some of the good boys become slave to this bad habit. When they come to know the bad effects of this habit they do not hesitate to give it up. But they have to repent in future for the harm they have already done to their bodies due to ignorance. It is needless to say that harm is curable if it does not go to the extreme.

If there is too much unnatural waste of semen between the age of 13 to 18 the retentive power of the nerves which carry this semen, the muscles which contain it and also the glands of the abdomen and sex gland which are reservoir of physical energy become so weak that they cannot function normally and so they are unable to preserve the vitality of the body. As a consequence, the body becomes susceptible to all sorts of diseases.

It has already been mentioned that according to* Yoga-scripture 'Sukra' is nothing but the vital fluid which is secreted from all the glands of the body. This sukra remains blended with blood. Hence the sukra which is wasted as a result of 'self-abuse" contains all the vital fluids of various glands and all; the nourishing elements of the body. Hence, if semen is wasted at a tender age, it does affect the whole constitution, it hampers both the physical and mental development.

The great western chemists of the present age viz. Slatjaf etc. have made researchical study on the fluid of semen. By the chemical analysis of semen they have found out all sorts of body-building chemical combination in it like Calcium, Phosphorus, Potasium, Sodium, Magnesium, Salt and Sulphur etc. So, according to these modern chemists also

sukra is not only the secretion of the sex-glands. It contains the vital fluids of all glands. Thus we find a wonderful similarity between the views of the ancient sages and that of the modern Physiologists.

If a young Peepul tree is eaten up repeatedly by cows and goats, it can never grow up fully. But if it is well-protected by a fence, it will turn into a huge tree in its youth and then if hundreds of goats and cows are tied with its trunk not a single root of it will be affected by their drawing and pulling. Similar is the case of a human child. If the Brahmacharya at his early and late adolescence remain unblemished and there is no willful waste of semen, it would not be difficult in his adult age to conquer passions. Thus the physical, mental and spiritual development become easier for him.

A human child attains his full youth at the age of twenty-four or twenty-five. Physical development becomes complete for boys at this period. Extra semen at this age is reserved in the body, for the sake of race preservation. So if it is spent moderately, it does not affect the body and mind. This is the proper age for the boys to get married. The physical development for the girls is complete at the age of twenty or twenty-one. If girls remain pure physically till they are twenty-one years old and then are allowed to get married and get issues, it would not affect their health. So the harmful effect of wasting semen at a tender age should always be remembered by boys and girls. If there is waste of semen before the full physical development, the body becomes an easy victim to various diseases, and there 'will be no hope for mental and spiritual progress. It is therefore necessary that parents and teachers should watch and warn the pupils about

the importance of Brahmacharya and also the harm of its untimely wastage.

There are many similar advices and directions of the sages for the girls also. Virgin life should be always unblemished. Girls should be pure and unstained. The glory of chastity should be preserved by the girls at any cost. Those students who are pure in character should enter into married life after completion of their study. Those who are characterless should not be given, any chance to destroy the purity of married life. Moral degradation in student life, licentiousness in student life is unpardonable offence. It smashes the grandeur of human character. It brings utter destruction of human moral feeling. These downfallen students are the curse of the human society.

Supti-Skhalan or wet dreams

We have already described the functions of the different glands of our body. Under Barun-Granthi there is an important gland which is called Pitri-Granthi or sex-gland. There are two kinds of cells within this gland for creating Sukra, or semen. Thus two types of sukra are produced there. One is internal and the other, external. The internal secretion is mixed with blood. It is the vital matter which nourishes and sustains human life. The external secretion or semen is to be mixed with the secretion of the female sex gland for the preservation of race. The male-sex glands in which the semen is produced are connected with a tube. Semen is carried through this to the semen reservoir cell and are preserved

there. So when this reservoir of semen is full, youngmen feel too much excitement. It is at this time the preserved semen finds its way out in the sleeping state. The young men feel rather relieved when this semen finds its way out. When there is such secretion at night it is called wet-dreams or night pollution.

The verdict of the modern Medical Science of the West and of the authors of the Kama Sutra and their Indian followers is that the nocturnal emissions or wet-dreams among unmarried young men for three or four times a month are quite natural and it does no harm to them. But according to our Yogic school this verdict is not correct at all.

Nocturnal emission once or twice in a month is not harmful but more than that is injurious to health physical and mental. Wet-dream more than twice a month decreases power of concentration and memory. We have come to the conclusion after proper investigation that there are at least ten percent of the young men in India who does not suffer from wet-dream.

The reason for this is—if the nerves and the muscles- or even the glands of the abdomen are strong enough, there will be no unwilling emission of semen i.e. there will be no occasion for wet-dreams. One may dream some exciting dreams and may be awakened before one has any emission of semen. For this reason these men never suffer from night-pollution or wet-dreams.

Through the blood-carrying veins accumulated semen from semen reservoir tube of these youngmen are mixed with blood. As there is a nerve to discharge semen downward so there is another nerve to carry accumulated semen upward again to mingle it with blood. This is called upward movement of

semen. This upward movement of semen occurs only to them whose sex-glands and sex-nerves are strong.

We have investigated into the family life of a few young men who have never experienced nocturnal emissions. These young men have never practised bad habit of self-abuse. Their mothers are free from Leucorrhoea and their fathers are generally healthy.

We have also investigated about some other young-, men who suffer from wet-dreams but who are of spotless character. One of them has never wasted semen on his own accord in his student life. Some again bavé wasted so little in their student life that it can not affect their sex gland nor even it may cause them nervous debility. These young men inspite of their pure and spotless character and without indulging even passionate thoughts, often suffer from this disease of wet-dreams. From all these investigations we have come to the conclusion that the cause behind these cases lies in their parents having sickness, mothers were not healthy enough, and they had not nourishing food to sustain their body in their young age.

Thus from all these different investigations we have concluded that some' young men suffer from this ugly disease only because of their evil practice of masturbation in their teen ages or at the beginning of their youth or for the weak health of their parents. As the germs of Syphilis or Gonorrhoea of parents are carried over in the body of pure unstained children so -also the children of sickly parents are often affected by this harmful disease of wet-dreams. But the fact is that this type of young men suffering from this disease due to ill-health of their parents are probably five or ten percent in number. The remaining ninety or ninety-five

percent are attacked with wet-dreams because of their bad habit of masturbation etc. So we can easily refute the verdict of the Western Medical Science or its faithful followers in India and declare the fact that "Supti-skhalan" or wet-dreams, be it excessive or of mild type, is a harmful disease no doubt. The Indian Yogins had invented some processes to get cured of it completely. We shall discuss that in due place.

Some writers on sexology of Bengal are expressing the opinion recently, that self-abuse does no harm to physical health. Some have written that "the nature of semen is to run down from the body, so there is no harm if there is willful discharge in student life". Some again have written,—'"The upward flow of semen due to the practice of Brahmacharya is quite a wrong idea. It can never he so. So it is an absurd idea that due to control semen can flow upwards." Some others have written. "Semen is not so important substance of the body. So there will be no harm if it is wasted. Some have gone a step further and have declared boldly—"Burn all the books on Brahmacharya written by sages or monks. These books are at the root of all harms. These books will affect your mind tremendously. That is why there is so much fear and hesitation in your mind. Too much Masturbation in the unmarried life or sex-intercourse at one's own will in married life is not harmful for health. The advocatories of Brahmacharya are all unhealthy persons and they live a very short life. For example, Shankaracharya, Swami Vivekananda, Ramkrishna etc.—all of them died early. So you are not to be confused by the verdict of so-called exponents or Brahmacharya."

These advocatories of Masturbation and licentiousness

have not excluded even the great geniuses and epoch-makers like Sankaracharya, Vivekananda or Ramkrishna etc. This writer opines that there is only one cause of premature death and that is the observance of Brahmacharya! In their opinion perhaps there can be no other reason for untimely death. Why we see so many young widows in Bengal? Their husbands, I think, were not the advocatories of Brahmacharya? You students, you will judge the absurdity of this view by your own reason. So I think it is unnecessary to criticise these perverted views.

Some physicians again hold the view that the secretion in wet-dreams from the sex glands is very less in quantity than the secretions from prostate and Cowper's glands. So wet-dream is not harmful. This opinion also should be rejected because each of these glandular secretions is important as they are full of vital energy. So the wastage of it at the beginning of youth weakens the vitality and energy. Hence, this wastage should be checked. If it is checked at proper time, the body becomes stout and strong with vitality.

We have already pointed out that the cause of wet- dreams is the resort to evil practices of masturbation by the young at the beginning of their youth. This harmful habit decreases vitality and makes the body susceptible to diseases. This is why the boys who are accustomed to this bad habit often suffer from cold, cough and fever and their body may easily be attacked by Typhoid, Pneumonia and Tuberculosis.

If there is wet-dreams or nocturnal emissions for days together, there will be cavity in the cheeks, eyes will sink, the body will be greatly reduced.

If the discharged semen did not contain any substantial

ingredient, it would not have left the mark of its wastage in the above way. So you students are to realise what an important ingredient this semen is. You should think them your enemies who sympathise or instigate you to spend this vital fluid or semen of the body during student life. You must try to avoid the company of these type of men.

Black ring round the eyes—If boys at a tender age resort to the evil practices of masturbation they will have the lower part of their eyes quite glaze-less. If it exceeds there will be a black ring round their eyes. The moment there is this symptom the guardians and teachers should warn their sons and students. The grown up men may also have this ring round their eyes but that may be due to many other reasons. They may have this if they are compelled to pass wakeful nights for meditation, study or anything like this. If the function of the Barun-granthi becomes weak, and the Shivasati-granthi becomes over-active there will be ring round the eyes. Besides this, there may be various other reasons for aged persons for having this blakishness under the eyes.

If the causes which produce this ring round the eyes, are removed, or the habit of waking at night is given up, this blakishness will disappear. But for young students there can be no other reason but masturbation or too much wet-dream, which causes this ring. Even when this bad habit of self-abuse is given up, wet-dream increases. The reason behind it is that all the glands of the whole physique are affected badly by this bad habit and retentive power is lost, and it takes time to recover from the' harm already done to them. Hence the young student should be warned against self-abuse when black ring or glazelessness under the eyes is found.

Nervous Debility

Masturbation is not only the root cause of wet-dreams. It is also the cause of nervous debility. The nerves of the whole constitution become seriously affected by this habit of masturbation.

Most of us have at least some knowledge regarding the functions of modern Engines- If the chains, with which the different parts of the Engines are connected with one another become loose, the speed of the Engine will be slow. If the chain is broken the Engine will have to stop for ever. Similar is the case with the nerves and their functions in our body. Here glands are like the Engines of our bodily workshop. The nerves are like the chains which are the helpers of the body Engine or glands, and the nerves are also the connecting link between the different functions of the glands. From the beginning of youth, these nerves grow up and become stronger to perform their allotted duties. Hence, if at this period semen is wasted by self-abuse or by any other willful process it leads to the loss of vitality, which in its turn affects also the nerves very badly. For the Nerves become weak for want of necessary vitality which is so essential for its growth, and as a consequence of this, enfeeble all nervous functions. As the loose chains hampers the normal function of the Engine, so also weak nerves weaken the normal function of the glands. If the functions of the nerves are debilitated then health of the whole body is damaged. If in adolescence growth of nerves are hampered for this unnatural wastage, it can never become strong enough in full youth. So the nervous debility becomes a constant companion or chronic with a person who once

resorted to masturbation at the beginning of his youth. If the functions of the nerves are weak, the functions of the muscles also will be weaker. So these dangerous consequences of masturbation should not be overlooked.

Feeble Retentive Power

Another severe bad effect of masturbation in the prime of youth is the feeble retentive power. It is for this feebleness unmarried young men are often attacked by wet-dreams and they can never be happy in their married life. The wife's health is affected by this weakness of her partner and thereby many complicated female diseases are created. The issues of such pair also become weak and sickly. As for female disease Leucorrhoea on the part of the girls is an evidence of their feeble retentive power.

The record about the retentive power which is there: in the books on Sexology in the Western Country, is not applicable to all men of other countries in the same way. Though the Western people belong to cold country and are accustomed to many nutritious food, yet they possess a lesser retentive power in comparison with the people of Asia. It is their own statement recorded in their own books of Sexology.

The Western Physiologists have come to know from investigations that almost cent per cent youths of their country have evil habits of masturbation. So it is not at all surprising that all these young men will suffer in general from low retentive power. But for healthy climate of cold country and nourishing food it takes no time to make up the losses

incurred at the young age. It does not affect so much their mental and physical development. Yet they do not possess the full retentive power at their grown up age. We therefore think that the feeble retentive power of the Western people is due to their evil habit of masturbation in young age.

So it is the masturbation of young age which is the root cause of all these diseases like Nervous-debility, Wet-dreams, and feeble Retentive power. The issues of the parents suffering from these diseases are never born with normal health, can not ever possess perfect health. The far-reaching bad effect of this masturbation should be remembered specially in student life.

There are different stages of creation. At its higher evolution the vital energy takes subtler form and is manifested in the form of higher mental qualities like talents, intelligence and memory. It is for this reason the plants possess more vitality than animals. Again animals have more vitality than men. Even among men those who are of lower nature have comparatively more vitality. This class of students and adults who possess more vitality do not suffer seriously by their unrestrained licentious habits if they do not go to the extreme. Except this few of the lower type of men, rest all have to bear the punishment of self-pollution or over-indulgence in married life. So you, students, should never be misguided by the erroneous opinion of this group of people who hold that frequent pollution is not harmful to health.

We have already stated and again we stress that till the growth has attained its full maturity i.e. until the boys are twenty-five years old, they should never resort to any natural or unnatural wastage of semen. It should never be done so on

any account. It affects both, the body and mind equally. Trees are blossomed when they are fully grown up. The excess semen or vitality that is preserved in the tree finds expression in its flowers, and fruits which rather adds to the beauty of the tree. The tree is not affected in producing its flowers or fruits. In the case of men and women when their bodies are fully developed and their growth is complete there will be an excess of semen accumulated in their system for their progeny or the preservation of the race. Hence it is not natural to waste semen or chief vital force before they attain their maturity. It is nothing but perversion. Every, young man has to suffer for this unrestrained passion. Even the innocent children have to suffer from the weakness on the part of their parents. They are born weak and sickly, and are attacked by disease like Wet-dreams and Nervous-debility before they are fully grown up. Hence for one's own good and for the good of the future generation, students should always be careful not to- resort to the habit of self-pollution.

If this अविप्लुत ब्रह्मचर्य्य[38] or the vow of unblemished Brahmacharya is observed for two or three generations, the whole nation will be more strong, healthy and more genius. Only then all the diseases like Wet-dreams, Nervous-debility, weak Retentive power or Leucorrhoea will disappear for ever from the whole community of our human race.

We find in the animal world that they attain maturity at the one-fifth part of its natural span of life. A cow lives from 20 to 25 years while an ox, on the other hand, has its

[38] avipluta brahmacaryam

longevity upto 25 to 30 years. A cow conceives at the age of four or five while an ox becomes father at the age of 6 or 7. It has been stated in our scriptures that women live up to 100 years and men up to 125 years. If they can live a restricted life controlling their diets they can enjoy this fall span of life. According to this calculation women and men become fit to be parents at their respective ages of twenty to twenty-five.

So physical Brahmacharya or 'Sharirik Brahmacharya is nothing bat not to waste semen naturally or unnaturally upto the age of twenty for girls and twenty-five for boys. This physical Brahmacharya should be kept unblemished in student life. We desire with all our hearts that the glow and lustre of the beautiful and healthy faces of the young boys and girls observing the rules and regulations of Brahmacharya may shine in every house of India and in the rest of the world.

Manasik or Mental Brahmacharya

वीर्यधाशणं ब्रह्मचर्यम्[39] (Biryadharanang Brahma-Charyam)— 'Retention of semen is Brahmacharya' — This is the fundamental rule or formula of physical Brahmacharya. We have already discussed in details about the 'Sharirik' or physical Brahmacharya, One of the meanning of 'Brahma' is the Vedas or supreme knowledge. The Brahmachari has to search for knowledge and has to master the 18 departments of

[39] vīryadhāraṇaṃ brahmacaryam

higher knowledge for the development of his higher mental faculties. Man can not acquire the power of self-control, neither he can be a man in the true sense) of the term unless his mind is truly cultured. Hence study is an important part of Brahmacharya,— छात्राणां अध्यन तपः[40] (Chhatranang adhyanang topah)—Student should devote whole-heartedly to their studies. Moreover, students should essentially be familiar with 18 departments of knowledge. In the pursuit of these 18 higher knowledge the finer, subtler and tender faculties of his mind will be fully developed. So, Brahmacharya does not include physical progress only, but mental progress is also inevitable.

Now what are these 18 departments of knowledge?

—अङ्गानि वेदाश्चत्वारः, मीमांसा न्याय-विस्तरः पुराणं धर्मशास्त्रञ्च, आयुर्वेदो धनुर्वेदो गान्धर्वमर्थसाधनम्।[41]

वेदाश्चत्वारः[42] (Vedaschatwarah)—Veda is divided into 4 parts —Rik, Sama, Jaju and Atharva (ऋक्, साम्, यजु and अथर्व)[43]. The Vedas contain description of the realisation of Supreme Truth. This Realisation is related in metaphorical language. So ordinary people with ordinary book knowledge cannot understand it, cannot explain it. The Vedas include Mantra, Brahmana Aranya ka and Upanishada.

अङ्गानि[44] (Angani)—Veda has six branches— शिक्षा, कल्प,

[40] chāttrāṇāṃ adhyayanaṃ tapaḥ

[41] aṅgāni vedāścatvāraḥ, mīmāṃsā nyāya-vistaraḥ purāṇaṃ dharmaśāstraśca, āyurvedo dhanurvedo gāndharvamarthasādhanam

[42] vedāścatvāraḥ

[43] ṛk, sāma, yajuḥ and atharva

[44] aṅgāni

व्याकरण, निरुक्त, छन्दः, ज्योतिष[45] (Shikshya, Kalpa, Vyakarana, Nirukta, Chhanda and Jyotisha).

Shiksha—It deals with the manner of pronunciation of the Vedic verses: **Kalpa**—the different principles of Vedic custom and the different processes of Vedic Yajna (यज्ञ)[46] which explains clearly the mystery of creation and ideal of human life. **Vyakarana** (Grammer) —which explains the philosophy of language and rules and regulations of language. **Nirukta**—Roots of words by which different meaning of the words used in the Vedas are explained. **Chhanda**—The rules of pronounciation of poetic composition; **Jyotisha**—Astronomy or science of Heavenly bodies or activity of the whole universe. —These are the six branches of the Vedas.

Mimangsa—Highest philosophy of knowledge and its practical application. It is divided in two parts— Uttar Mimangsa or Vedanta and Purba-Mimangsa. (science of Yajna and Rituals). **Nyaya**—the science of reason or Logic; **Purana**—सर्गश्च प्रतिसर्गश्च वंशोमंवंतरापि च, बंशानुचरितं चेति पुराणं पञ्चलक्षणम् ।[47] Puran contains five kinds of discussion. 1. **Sarga**— creation, how it was developed and what is its aim? **Pratisarga**—Destruction, when and how creation will disappear. 3. **Bangsa**—History of the mankind, Chronology of Dynasty; 4. **Manwantar**—Division of time; 5. **Bangsanucharita**—Life history of noble men and godly men and various stories to set example and instruction for the

[45] śikṣā, kalpa, vyākaraṇa, nirukta, chandaḥ, jyotiṣa

[46] yajña

[47] sargaśca pratisargaśca vaṃśo manvantarāpi ca, vaṃśānucaritaṃ ceti purāṇaṃ pañcalakṣaṇam

moral development of mankind. **Dharma-Shastra** —Books on religion; **Ayurveda**—the Science of Medicine. **Dhanurveda**—the Science of- Archery or Military Training; **Gandharvam**—Music and Painting; **Artlia-Shastra**—Economics.

These are the eighteen departments of Knowledge. All the various departments of knowledge are included within these eighteen.

If students keep themselves engaged in the pursuit of these eighteen departments of knowledge, their mind will be fully cultured and concentrated. Such cultured and concentrated mind can never be overcome by lower feelings like lust, passion and anger etc. Hence the cultivation for the acquirement of these 18 parts of knowledge is one of the important functions of: Brahmacharya.

In the Ancient Indian forest Universities the sages did not only impart theoretical knowledge to their students—but the practice of Military training also was regarded as compulsory for all. Until the whole human society is civilized and the neighbouring states are free from their barbarism, this course should be introduced in every University as compulsory. One of the good effects of Military training is that it helps to be free from fear and cowardice and in addition to it, it teaches discipline and self-reliance. So its necessity in the modern age is as acute as it was felt in those ancient days. We shall be glad to see if military training is introduced as compulsory in all the Universities of the states and countries throughout the world with the intention of stopping the activities of warmongers.

If any one with deep concentration and earnestness can be

master of one of those eighteen departments of knowledge he will never be swayed away by any of the lower motives. It is for this reason we often find that all high class literary men, poets, philosophers and scientists are naturally self-restrained. In the language of Kamashastra (books on sexology) they are Kamshital (without passion). Man can never attain the highest degree of talent and intelligence unless the mind is Kamashital or fully-restrained.

The only difference between the most talented and the most dull student in schools & colleges is in their degree in power of concentration of mind. Now the question may arise here why we see difference in concentration on talent even at a tender age, when sex-feeling is out of question. The answer to this question is that even at a tender age this sex-feelings either are dormant or are half-expressed there in the minds of all students. The more they are passionate, the more restless they are. They will have in the same proportion a weak concentration or memory. It is for this reason they cannot remember well what they learn. In their after life these less intelligent restless students turn to be the most licentious and sensuous persons. So the best process of practising Brahmacharya is to control passion and lust. Students should take special care to practice this. We have also discussed in details the evil consequences of wasting semen by resorting to unnatural process. The sensuality or the lust which is felt at the beginning of youth, should also be checked or controlled. This process of controlling mind is known as the Manasik or mental Brahmacharya. If one becomes successful in practising this mental Brahmacharya, the semen will be carried with blood upwards to the brain and it will help to develop higher

intellectual capacity; it will make both the body and mind strong and healthy. The mind will be free from gross affairs like fear, lethargy and cowardice etc. You will then feel the urge to be a great man, to be a great worker, to be a man of higher wisdom.

Sexual thoughts work in mind in different ways. In the Yogic scripture these thoughts have been classified into eight forms. This is therefore known as Astanga Maithun (अष्टाङ्ग मैथुन)[48] i. e., eight kinds of sex-thoughts and sex-enjoyment—

स्मरणं कीर्त्तनं केलिः प्रेशणं गुह्यभाषणम्,
सङ्कल्पो ऽध्यवसायश्च क्रियानिष्पत्तिरेव च ।
एतन्मैथुनमष्ठाङ्ग प्रवदन्ति मनीषिणः,
विपरीतं ब्रह्मचर्यमनुष्टेयं मुमुक्षुभिः ।।[49]

Smaranang (स्मरणं)[50]—Thinking about women figure and their different parts of the body with passion is called Smaranam.

Kirtanam (कीर्त्तणम्)[51]—Passionate talk about women with friends or fellow students and to sing erotic song is called Kirtan.

Kelih (केलिः)[52]—To chat or to jest with young ladies, to play

[48] aṣṭāṅga maithuna
[49] smaraṇaṃ kīrtanaṃ keliḥ prekṣaṇaṃ guhyabhāṣaṇaṃ,
saṅkalpo 'dhyavasāyaśca kriyāniṣpattireva ca
etanmaithunamaṣṭhāṅga pravadanti manīṣiṇaḥ,
viparītaṃ brahmacaryamanuṣṭeyaṃ mumukṣubhiḥ
[50] smaraṇaṃ
[51] kīrtanaṃ
[52] keliḥ

with them or to touch their body on any pretext with sensuous desire is called Kelih.

Prekshan (प्रेक्षण)[53]—To see the figure of young ladies with sensuous desire or to cast occasional look openly or from behind on the body of ladies or to see the sex union of birds and beasts with, earnest desire is called Prekshan.

Guhyabhashan (गुह्यभाषण)[54]—To talk secretly with a young lady in. order to bring her under control to fulfil one's own sexual-desire is called Guhyabhashan.

Sangkalpa (संकल्प)[55]—To be determined to adopt any means to satisfy sex-hunger ignoring own conscience, ignoring decency of morality, ignoring danger and ill-fame of the un-married girl, is called Sangkalpa.

Adhyabasaya (अध्यवसाय)[56]—continuous efforts to fight with all obstacles that may come on the way to fulfil one's sex-desire are known as Adhyabasaya.

Kriya-nisbpatti (क्रियानिष्पत्ति)[57]—winning over all the obstacles to effect sex-union is called Kriya-nispatti.

Mental Brahmacharya can be attained only when the mind is free from all the eight forms of sexual desire. Girl students and un-married ladies may become true Brahmacharini (ब्रह्मचारिणी)[58] when they can keep their mind free in the same way from all these passionate desires for young men. If youth is unblemished and the mind is free from

[53] prekṣaṇaṃ
[54] guhyabhāṣaṇa
[55] saṅkalpa
[56] adhyavasāya
[57] kriyāniṣpatti
[58] brahmacāriṇī

all these sex-thoughts then semen will be un-moved, steady, and it will never be wasted or flow downwards without one's own will. Mind of such young boys or young girls will be very strong and spirited. Thus a powerful healthy mind in a healthy body can never bow down to injustice, they will never indulge in unfair deeds, they will never submit to immorality. Such young men and young women, whose sex-impulse are under control, who are above passions are the jewels of the human society. Their ideal moral life will help to lead human society in the path of welfare happiness and prosperity.

Thus in this way to be highly educated and well-cultured and to win over passions and sexual feelings in student life is called Manasik or Mental Brahmacharya.

Adhyatmik Brahmacharya

Another meaning of the word Brahmacharya is Brahma-Bicharana (ब्रह्म-विचारण)[59] i. e., to seek Supreme Truth, to seek God, to realise God, to understand the mystery of life and the mystery of this creation—this is called आध्यात्मिक[60] or Spiritual Brahmacharya.

We always enjoy three states—the waking, the dreamy and the deep sleeping state. In the waking state we have to do

[59] brahma-vicāraṇa
[60] ādhyātmika

various type of work for our maintenance, for our self-preservation. We often suffer from pleasure and pain, from disease and decay in this state.

In the dreamy state we are Swarat (स्वराट्)[61]. In the language of the Upanishada—„स्वप्ने स्वमहिमानम् अनुभवति"[62] that is, in this dreamy state man realises the great glory of his own Self. As this created world is the manifestation of God's will, so in man this creative will finds its full expression in his dream. As long as he is in the dreamy state, his power of creation remains intact.

What we think in dream is created then and there, so our thought is materialised in our dream. If we think of God in our dream, we perceive Him. If again we think in dream that we are taking sweets, we see it in our mind's eye—we feel its touch, we enjoy its taste. When we wake up from this dreamy state, it seems that sweet taste still lingers in our tongue for a while. So what we think in our dreams comes true. In our dreamy state we realise the glory and spontaneous manifestation of our will-power.

When we are in deep sleep or Sushupti (सुषुप्ति)[63] we do not fell our physical existence, worldly feelings of weal and woe are absent then. All the activities of the mind, intelligence and will are lost in void, and the sensible world disappears. Our existence is lost in an unmanifested primordial nature. When again we come back to waking state from this deep sleep our; body enjoys a new freshness, vigour and new energy. So we

[61] svarāṭ
[62] svapne svamahimānam anubhavati
[63] suṣupti

are not only to consider about our waking state but our dreamy and sleeping state are also important as these indicate some mystery about our own Selves. So we should be conscious about it.

These three states again may be called conscious, half-conscious and unconscious. That which contains all these conscious, half-conscious and unconscious state is known as Turiya Abastha (तुरीय अवस्था)[64] or the fourth state, according to the term of Vedic Scriptures, Another name of this 4th state is Parmatma Chetana or Supreme Consciousness. As there are rising and falling of the waves on the surface of the sea, so these three states are playing constantly on the breast of the Self. Thus the work of creation, preservation and dissolution is going on eternally. The true aim of Brahmacharya is to reach this fourth state or Turiya Abastha (तुरीय अवस्था)[65], to come in touch with Divine Consciousness and to be one with that Supreme Consciousness. This is called Adhyatmik or Spiritual Brahmacharya. The true aim of life is to attain this Spiritual Brahmacharya. Students should have aspiration to realise this Highest Truth. Without 'being-prepared from student life one cannot realise this Supreme Divinity.

We are too much attached to our physical form. How we are fond of our bodies, and in how many ways we take care of it! If we think deeply for a while we come to understand that we can never claim our body as our own. Our body is nothing but a part of the great five elements or Universal Matters by which it is formed. So it is rather foolish to think it, or to

[64] turīya avasthā
[65] turīya avasthā

claim it or even to be too much attached to it as our own. Our personal mind is also a part and parcel of the Universal Mind. Mind takes expression in various forms according to the degree of mental development, or according to the degree of purity or impurity of mind. Our personal intelligence and personal ego in the same way is a part of Universal intelligence and Universal Ego. So we should not be too much attached, should not be slave to our personal body, mind and ego. Our personal entity is interrelated with the Universal Entity. This Universal Entity is part and parcel of Supreme Consciousness (भागवत सत्ता)[66]. So we must be conscious of the true aim of our life and try to realise our own true Self.

Our Brahmacharya Brata (vow) will reach its highest perfection only when we shall be able to get immersed in the Supreme Consciousness as easily as we are lost in deep sleep.

When we wake up from deep sleep we feel comfort, pleasure and freshness in our body and mind. We gain new vigour and energy. So entering into that unconscious state of deep sleep is necessary, is beneficial for our physical body. But it does not make any mental or spiritual progress. If just like deep sleep we can enter at our will into the Supreme Consciousness and have rest there and come back again to worldly consciousness, it will effect a great transformation of our mind and intellect. As iron is turned into gold when it comes in contact with Touch-stone so also our mind will turn into its purest form (शुद्धम् अपापविद्धम्)[67] when it comes in touch with Supreme Consciousness. No narrowness, meanness or

[66] bhāgavata sattā
[67] śuddham apāpaviddham

anything low or sordid or selfishness can ever influence this type of mind. No passion or lust can disturb this mind. They can do not harm or injustice to any body. They move about in the world with a pure and spotless mind. They love mankind as their own selves. They cannot but apply themselves for the welfare of mankind. These men are called Jibanmukta or the living figure of Divinity, who is free from all bondage of worldly desires. They are ever free though they are entangled in thousand ways in worldly affairs. They can realise their own Self being immersed in Supreme Consciousness at their own will.

The common people have not yet been able to proceed much beyond the stage of lower animality. They are guided and influenced by the most essential animal nature which includes eating, sleeping, fearing and sex-passions (आहार, निद्रा, भय, मैथुनश्च)[68]. But this it not the only end of human being. The aim of human life is to rise above this animality and realise his true Self or Chidananda Swarupa (चिदानन्द स्वरुप)[69]. The most essential means by which this goal may be attained are these physical, mental and spiritual Brahmacharya. If the body is hale and hearty and mind is free from the six passions like anger, lust, greediness, ignorance, arrogance, envious feeling etc. it becomes quite tranquil and concentrated. It will be then easier for the Sadhak Brahmachari to be absorbed, to dive deep in the Supreme Consciousness.

Sex passion has utility for the preservation of race; for this reason sex impulse arises in our mind in a natural way. We

[68] āhāra, nidrā, bhaya, maithunaśca
[69] chidānanda svarūpa

cannot control the sexual feelings and become subdued by them and thereby we become attached to the gross sensuous pleasure and come to the level of animality. For this attachment we forget our Divine Self, true Self which is the eternal abode of Bliss and Happiness and which is beyond this material sensation and perception. It is for this reason this lust and anger etc. have been termed as 'Sharha Ripu' (षड़रिपु)[70] or six enemies. These enemies are detrimental to our Self-realisation or God-realisation. So long as we are influenced and guided by these enemies we are unable to have a quiet and concentrated mind required for Self-realisation, It is for this reason the ancient sages have set some rules and principles for practsing Brahmacharya, not only for the students but also for thé married couples. भार्यां गच्छन् ब्रह्मचारी ऋतौ भवति वै द्विजः[71] (Bharyang gachchhan Brah machari ritau bhavati bai dwijah). That is, every pair of the Brahmins, the Khatriyas, the Vaishyas and all other who are included in the Aryan Society, so long as they have no issues after their marriage, are to be united with their wives only once a month with a desire to get a child of divine nature. Such restrained couple will feel no difficulty in their attainment of the highest knowledge and in the realisation of their real Selves. Hence they also are known as Brahmachari and Brahmacharini. The pairs who lead unrestricted married life can never get good child of Divine nature and cannot concentrate their mind so much, which is essential for the acquirement of. Brahma-Vidya or Self-realisation.

[70] ṣaḍripu
[71] bhāryāṃ gacchan brahmacārī ṛtau bhavati dvijaḥ

We have already stated that in married or unmarried life, in natural or unnatural way if semen is wasted too often the glands of the abdomen which are the reservoirs of vitality, become too weak to function. The glands of the other parts of the body also become weaker as they try to make up the losses of these glands. The blood of the whole body flow down towards the abdomen to make up this losses. As a consequence of this the brain does not get enough blood for this. The nerves and the glands of the brain also become weak, as a result of weakness of the nerves and glands of the brain the power of concentration and memory decreases. **To realise one's self, one needs deep concentration and higher menial power. But one who wastes excessive semen, can never have this power of concentration. It is for this reason the worshipping and meditation of one who is not a Brahmachari, becomes futile and brings no good effect.**

We are to remember well that when we have come to this world created by God we must try to know God, we must try to realise Him; and we are to remember specially that if being born in this world we do nothing for His realisation and be too much attached to sensual and physical pleasure it will be useless to lead such an animal life. Hence the ancient sages have put so much emphasis on Brahmacharya.

न तपस्तप इत्याहुः ब्रह्मचर्यं तपोत्तमम् ।

ऊर्ध्वरिता भबेद यस्तु स देवः न तु मानुषः ।।[72]

—(Na tapastapa ityahu Brahmacharyang tapo- ttamam, Urdhwareta bhavet yastu sa devah na tu manushah)—

Tapasya (तपस्या)[73]—Sublimation of senses or to transform lower nature into higher nature. No other Tapasya is equal to the Tapasya of practising Brahmacharya. The Brahmacharya is the highest Tapasya. If the downward flow of semen is checked and turned, upward, the brain will have enough supply of vital energy and as a consequence of this the highest gland centres of the brain which helps in Self-realisation or God-realisation becomes fully unfolded and active.

This idea has been expressed in Yoga Shastrain this way that the chakras or gland centres facing downward turns upwards and become unfolded and active. When these gland centres of the higher brain are active man attains godliness being endowed with divine feelings and qualities. He becomes free from the bondage: of worldly feelings and passions. Hence Brahmacharya is the best of all Tapasya. One who is real Brahmachari is not an ordinary man, he is a living figure of God.

Again we may repeat—As it is most natural for us to be lost in sleep and then wake up so it should be natural, for us to be lost in God-consciousness and come back again. If we can master our passions and impulses and if we can purify, pacify and concentrate our mind and if we are endowed with our vow

[72] na tapastapa ityāhuḥ brahmacaryaṃ tapottamam, ūrdhvaretā bhaveda yastu sa devaḥ na tu mānuṣaḥ

[73] tapasyā

of Brahmacharya, we must enjoy the ambrosia of God-union. So our human society must proceed along this natural path of Self-realisation. The aim of the higher evolution of this dynamic creation is also to realise its own Self, to be immersed in Divine Consciousness or to be one with Supreme Divinity.

So you students, if you observe this Brahmacharya in its purest form with every sincerity it will be great achievement and success in your life and there will be greatest genius born in your family like Yajnabalkya (याज्ञवल्क्य)[74], Viswamitra (विश्वामित्र)[75], Bashistha (वशिष्ट)[76], and there will be ब्रह्मविद[77] or great sage like Vyasa (व्यास)[78] and his son Shukdeva (शुकदेव)[79] who from his very boyhood was a God-intoxicated person. Noble and extraordinary genius like these Sages will be born in every house of yours. **The sole responsibility of reforming this immoral beastly world into a Godly and Divine world depends on you. You are the future hope and prospect of the human race.** Hence it is now your duty to know your responsibilities and to mould and guide yourself accordingly by observing strictly the sacred rules of Brahmacharya. May your individual life be turned into Godly life. Individuals constitute a nation. If your individual life be noble and glorious it will help the human nation to be great and progressive. The human race which had a glorious past can claim to have also a glorious future. **You students**

[74] yājñavalkya
[75] viśvāmitra
[76] vasiṣṭha
[77] brahmavid
[78] vyāsa
[79] śukadeva

are the torch-bearer of the human race, and to make the glorious future of the mankind depends on you.

The Ideal Body

It is quite a wrong idea that fatty, plumpy body is a sign of perfect Brahmacharya. This type of fatty, body has been termed in the Yogashastra as pig-body (वराह देह)[80]. Those who have this type of body are fond of good dishes and good sleeping. They are in general liberal, broad-minded, patient and to some extent can restrain their sex passions, if necessary. They by nature like to lead a luxurious and self-centred life. They lack such mental effort and energy as is essential for higher mental and spiritual development. This fatty type of body becomes victim of various diseases as soon as they pass over their youthful days. They can never enjoy the blessing of a long life. If the Shiva-Granthi (the pituitary gland) and the Agni-Granthi (pancreas) function in a weak way, there will be excess of fat in the body. So fatty & plumpy body indicates sickly health. This is not the ideal body. It is not desirable for students or Brahmacharis.

It is also against the Yogic rule to become stout and strong through muscle exercise. One will get a Brishabha-Deha (वृषभ देह)[81] i. e., bull-like body through muscle exercise. This type of body also stands on the way of getting a long life and also is

[80] varāha deha
[81] vṛṣabha deha

not fit for mental progress. Hence the students, who aspire to shine in his University career must avoid this type: of exercise of the muscles. It is not undesirable for those who are not meritorious or are of mediocre type to acquire muscular strength by getting a Bull-type body and there-by being well-known to all.

Really it is a fact now that those who have built a muscular body by excessive exercise of muscles almost all of them have died earlier. Shando, the introducer of muscle exercise of the West, Ramamurti and Bhim-Bhabani of India could not live a long life. Now at present some athletes of the East & the West have combined muscle exercise with Yogic exercise. But the combining effect of this Yogic exercise with other forms of exercises have not been verified yet. Still we hope that this should not be harmful for the students.

Another defect of this muscle exercise is that it generates a heat in the body with the consequence that it excites passions. It is for this reason this type of exercise has never been emphasised in India. So far gifted students and Brahmacharis "Brishabha-Deha" is not desirable at all, nor should they attempt to get it.

If the body is free from disease it can never be too thin or a mere skeleton. It goes without saying that this type of thin bodies are not ideal bodies—these are rather diseased bodies, These can never bear the impulse of passion and anger. So this क्षीणदेह[82] or thin body is not an ideal body.

A pure mind free from all passions in a beautiful healthy

[82] kṣīṇadeha

body is desirable. In our human society those who possess a healthy and beautiful body often lack a pure mind. Again those who possess honest pure and gifted mind often lack a good health. They are rather sickly, weak and can not enjoy long life. The experienced men opine that the loss that is incurred in physical labour for twenty-four hours is equal to the loss incurred in one hour's mental labour. Again the physical loss to the body by twenty four hours' mental labour is equal to one hour's deep meditation and concentration. It is for this reason those who are mentally and spiritually advanced generally have less vigour and vitality. Most of them therefore are very weak, sickly and they often suffer from broken health. They are also indifferent to their health.

Amongst all the seekers of truth only the Yogins take recourse to the Yoga for the upkeepment of their health. So it is not a very rare case in India to see Yogins of 150 or 200 years old. A class of Jnani Sadhaka and Vakta-Sadhaka of India do not take recourse to Yogic processes. It is for this reason they are also generally sickly and weak. Their indifference to health is also another reason for their ill-health. Hence the duty of every student young and old, Sadhaka and Sadhika alike, are to practise this useful and beneficial process of Yoga exercise. Yoga exercise is the ideal exercise for students. **Yoga has a great message for human being—a message for healthy body, a message for mental upliftment, a message for spiritual progress.** The Yogic exercise is to combine health with strength. It gives one muscle strength but not at the expense of general health or intellect. Muscles are meant for service and not for vanity.

It has already been stated, that Baraha-deha (pig or hog-

body) and Brishabha deha (Bull-body) or Kshina Deha (skeleton body) is not an ideal body. An ideal body will-possess only necessary fat, healthy & strong muscles and nerves. This type of ideal body can easily be attained by the practice of different Yogic Asanas, Mudras and easy processes: of Pranayamas. Such body attained by practising this Yogic processes will be like adamant, will be as hard as diamond. This body will be proof against sun, rain and storm etc. That is, if one be compelled to stay out in the sun, in the rain or in storm for long, he will not feel indisposed. The body protected by this Yogic-power can do as much physical labour or mental labour or can spend as much hours in deep meditation as he likes,—it never affects his health. It is not only that Yogic exercises help to gain a healthy physique, but also it helps to have a strong, honest and specially gifted mind. We want to see the manifestation of such pure ideal and honest minds in ideal bodies of our boys and girls. So we advise our students to have recourse to Yogic exercises.

You students being ideal living figure of physical, mental and spiritual Brahmacharya must fight against moral degeneration of our age. You must drive away all injustice, malice and selfishness from our Society. First you try to be godly yourselves and then devote yourselves for all possible prosperity of your country. It is your sacred duty to help all your people to be Godly and thereby transforming your native land into a heaven—a celestial abode of Godly people.

CHAPTER II |

Physical Brahmacharya—for Girls

What have been stated as the physical, mental and spiritual Brahmacharya for boys are equally applicable to girls also. So you girls should also go through it. Like boys there is no wastage of profuse semen in the case: of girls. The reason behind it; is that women have to build the bodies of their issues for which abundant of semen is necessary. It is for this reason the natural constitution of female system is such that it has provision in such a way that semen may not be wasted profusely. But if girls even, resort to unnatural sexual satisfaction during student life, they can never escape from the afflicting consequences of their sin. For this makes the sex-nerves of girls weak and these weak nerves fail to retain semen in its natural way, So girls have to suffer from Leucorrhoea (प्रदर)[83]. If girls are attacked with this disease, their health degenerates and they often suffer from headache, defective eye-sight and may have drawing cheeks. The symptoms which become evident in the case of boys when they suffer from wet dreams or weak retentive power, will also be evident in the girls if they fall victim to Leucorrhoea. Hence Leucorrhoea in the girls is more or less similar to that of spermatorrhoea or seminal weakness in young boys. The Sukra or the vital fluid which is so essential for the

[83] pradara

construction and preservation of body if often is discharged it affects the nerves and the glands of the brain. For it is the most important nutritious ingredient in the blood. When there is want of this nourishing food in the brain, the nerves there cry for food and appeal to the Lord or Sustainer of the body to compensate it. This wailing of the nerves are termed by us as headache. If there is not sufficient Sukra or vital fluid in the body, we suffer from headache. Again if any poisonous substance of the body is carried to the brain with blood, the nerves are affected by this poison and begin to wail and we then feel headache. Girls can never suffer from Leucorroeah in their unmarried life if they refrain from self-pollution. So they should be very careful about this bad habit. So it is desirable to exile the sin of self-abuse from the society of girls.

It is a system among the purchasers of horses to test the horse by touching its tail whether it is spirited or not. When its tail is touched the spirited horse gets excited and becomes angry, jumps up, and starts kicking its hind legs. But a weak and non-spirited horse does not get excited. Similarly the licentious young men often try to test a girl by writing her a love letter or by touching her body by any pretext whether she is of weak nature or whether she can be easily allured. The girls who do not protest strongly against this love letter and indecent behaviour or do protest in a feeble manner, are taken to be the suitable prey to their lust. So when you see the slightest mark of this kind of pretext on the part of the young men, you should flare up like a wounded Cobra. Even if you notice the indecent loose behaviour of a young man very familiar to you, you should be very careful about him. If you girls be bold and spirited, no young man will ever dare to be

indecent towards you. You girls, you possess the power, you have the power to restrain licentiousness of young men. You must be conscious about this natural power,; which is a gift of Heaven in you.

Chastity is an invaluable treasure for girls, chastity is a priceless gem for every woman. Welfare of a nation depends on the chastity of their fair-sex. It is for this reason there is so much stress in India on the chastity and devotion of a married woman to her husband. Indian girls have special regard for chastity. This is why we find this country is blessed with godly men to whom the whole world bow in respect, though in general our common people are so backward in the advancement of civilization.

It is true that the women in the West are more advanced education and culture or in mental development but they have no respect for Chastity and devotion to their husbands as it is in India. Though widow-marriage act has been introduced in India, still, scarcely one out of thousands, specially amongst the higher castes, marries again. Again those who have become mother of one or two children even in the lower castes, they never can have the mind to re-marry.

Aged children cannot love mother, cannot feel any reverence for their mother if she marries again for her husband's death or divorce. Inspite of aged children if widower or divorced father marries again children do not feel any emotion, do not feel any regard for their father. So every parent should sacrifice his or her worldly pleasure for the sake of children's love and reverence. Love is a Heavenly tie, it should not be down-trodden, it should not be cut up, it should not be broken. There is deep significance of life, there is deep

responsibility of life behind the married love. But in the West it matters little to a young lady to remarry if her husband passes away. Many a talented great genius are born in the West due to the high culture and education of their women, but a great sage or a godly man is rare there due to lack of true devotion and chastity. Noble soul, godly child only adorn the lap of such parents who have deep love, deep regard, deep faith for each other. Marriage is not a contract.

So physical purity should always be maintained by maidens and by married women. You unmarried girls must be Careful to scrutinize young men, who is really of a good character and who in the pretence of intimacy is trying to allure you to immoral life. You must guard yourself against such allurement and temptation and proceed along the path of pure life,— high moral life, like a watchful soldier fighting against his enemy. **Let no young man dare even in dream to belittle the prestige and honour of your virgin soul!**

In India the teaching of higher ethical rules, morals and fundamental truths were preached amongst all high and low class of people in the society through the medium of the stories of the Ramayana, the Mahabharata and the Puranas etc. Both educated and uneducated were thus inspired by the high moral laws and principles and became conscious about the true aim of life. From the very ancient age when printing press was not invented this process of mass education was current everywhere in India. But long thousand years of foreign domination and foreign education and custom have overthrown Indian people from the high standard of moral life. Now novel, drama and fictions have taken place instead of the high standard of moral teaching of the Ramayana, the

Mahabharata and the Puranas. The characters described in these novels and fictions or even Cinemas are not fit for the growing minds of the students. But it is a pity that the erotic scenes of the Cinema is already influencing the tender minds of the young students and they are becoming precocious, prematurely ripe.

We have heard that in the West there has been arrangement for separate Cinema for the young boys and girls. Love-scene of the heroes and heroines in the picture are not worth seeing for boys and girls. If this description is true, it is a sensible approach of Governments and the Cinema companies. We shall be happy to see this approach by the India Government and the Cinema companies of this country. It will be a great benefit to the guardians and students of the country.

The high moral ideals among the unmarried girls of our age are degrading now-a-days due to their precociousness at a tender age. The moral degeneration of the girls are increasing gradually. The licentious men have not to bear the responsibility of their immoral deeds. The inevitable consequence of this immorality falls on the girls mainly and it is the girls who suffer most. The parents know how inexpressible mental agony they have to suffer for their fallen daughters.

Licentious young men have all facility to get themselves married and be member of the society though they do great harm to many unfortunate unmarried girls. But girls of our cruel conservative society are never excused for their misdoings. They get no chance to reform themselves and lead a respectable life in the society. The future of an unmarried

girl will be dark enough if anyhow the secret of her mistakes comes out. Such girls will have no alternative but either to take shelter in a brothel or to commit suicide. Such an injustice on the fallen girls should be abolished. As widow marriage is lawful now in India so marriage of fallen girls should be lawful. This liberal law should be introduced in Indian conservative society. It is the licentious men who seduce the girls to lead an immoral life. All men should feel themselves responsible and be ashamed for this type of misdoings. They should specially take care to see that I the girls thus seduced, may get chance to live a normal life of a good citizen in the same way as the licentious men themselves do. Injustice to women is a shame and disgrace to human society.

Every unmarried girl should know this to be a fact that no medicine, no any other process invented so long, can be taken to be a sure guarantee for birth-control. Hence to rely on this false advertisement is a stupidity. To go against Nature is as risky as to play with fire. You unmarried girls, you should never indulge in your passion and never set foot in this immoral & risky path, and thereby to bring shame and dishonour to you and to your family. ¡If in future any reliable and safe process is discovered for birth control even; then unmarried girls should never step to this impure immoral and unholy path and thereby to disgrace your womenhood. **It is nasty, it is vile, it is a sheer animality and a down-right insult to womanhood to offer your body to a man whom you will never fee able to love with all your heart and whom you will not be able to select as your life partner.**

No young man of good character will ever think of

seducing and spoiling the chastity of an unmarried girl and drag her down to danger and disgrace. So you must .be careful from the very touch and temptation of licentious young men. Never give up your purity of life, never give up your moral feeling, never give up your honour and dignity by being deceived by flattery and deceitful words of the characterless young men.

It is for the weakness of girls that some parents with deep sorrow remark—'To give away daughters in marriage at the age of eight was quite a good and safe custom', (When India was under Islam domination, to give away girls in marriage at the age of eight was introduced to save unmarried girls from plundering by conquerors.)

It goes without saying that the custom of 'Gouridan' i.e. giving away daughters in marriage at the age of eight will never come back again, nor it will be appropriate to introduce this custom in this age. But this type of utterance of grief, this type of bitter remark of parents is a shame to every unmarried girl! you are to see that this type of painful remark which underrates your prestige never comes out from your parents and you should be careful in preserving the fair name of your family and be **always on your guard against anything that may tarnish your pure virgin life**.

In the West there is a custom to select husbands by the girls themselves and to get married with him. But there are plenty of divorce cases too which are increasing day by day. Some of the veteran thinkers of the West have taken it seriously and are thinking against self-choice in marriage. They hold that at the beginning of youth the mind is emotional and the young boys and girls become overwhelmed

with emotion when they come in contact with each other and they cannot think out properly, cannot judge properly all points of view to select their partners. In this respect the selection of the experienced parents is surely better for them.

In India parents do not like this type of love-marriage and in fact it is often seen that the married life of this type of couple often brings forth unhappiness. In the ancient marriage law by Vedic Sages it is stated that unmarried girls are to wait for three years after their first menstruation. If the parents fail to make any arrangement within these three years for the marriage of their daughters, daughters are allowed to select their own partners. In this case parents, will have no right to protest.

In those days the climate of our country was not as that of the present time. We guess that girls at that time did not have menses before they were eighteen or nineteen years old. The social customs are to be changed and modified according to the demand of the ages. This modification is the sign of vitality of a living nation. Due to economical problems the young boys at the present age are not willing to get themselves married before they are 30 to 35 year old. So, for this problem the age for selection of their partners by the girl, should also be changed.

As a representative of the old sages of ancient India we suggest that the girls should select their own partners by themselves not before 25 years of age. If the parents are not able to find out a suitable partner for their daughters before they are 25, they daughters should be allowed to do it themselves. But in their selection they are to be careful enough to see that the prestige and honour of their parents is

saved and they do not get offended at their selection. If the new couple starts their married life with the blessings of their parents and relatives, it will help them to enjoy a happy conjugal life. Suffice it to say that girls should be careful to protect the chastity of their physical body so long as they are not married. Brahmacharya should be kept "Avipluta" or unstained. This is the physical Brahmacharya for girls.

Mental Brahmacharya—for girls

The manners and dealings of the fair sex of a nation signify its cultural advancement.—**A nation is sure to prosper and make progress when its fair sex is strong-minded and of spotless character and also Is free from all prejudices and superstition.**

Women are the holder and preserver of the ideas and thoughts by which male society is conducted. So women are the living standard of national culture. They maintain the national ideas and customs. They infuse the national ideas and thoughts to their children. The mind of men is rather dynamic and idealistic and are ever restless with undomitable energy. They find no rest in running after new ideas and thoughts. They feel great attraction for that what is mysterious and supersensous. But the mind which women possess is rather static and realistic. As they bring up child with love and care day by day, in the same way they give shape to the ideals and thought of the man and materialise them in practical life with; great care and patience.

God is not partial to anybody—neither to men nor to

women. Both of them have important parts to play in in the field of the activity of life—one is not inferior to the other. Men are stronger then women in physical strength; but there is another peculiar attractive power in women to which man would like to surrender to her as a child with pleasure. The inherent nature of both man and woman finds opportunity in its expression through higher education and culture. It is therefore we are to be conscious not only for the education of boys, but of girls also.

Direction of Indian scriptures—

"कन्याऽपि एब पालनीया शीक्षणीया अतियत्नतः ।"[84]

(Kanya-api eba palaniya Shikshaniya atiyatnatah) — daughters are also to be brought up and educated with love and care. A bird can never fly high with one wing only. It must have two wings equally strong. Both man and woman are unavoidably interrelated parts of the society. A nation can prosper only when men and women are equally educated, cultured and possessor of equal higher mental strength, A great number of parents of our Eastern countries do not take so much care for the higher education of their daughters, because they will leave the house soon after their marriage. But this is not justifiable and it is a grave mistake on their part. We should always remember that a nation can not prosper unless the women of its society are advanced in education. It will be betrayal to the nation if the education of girls be neglected inspite of having capacity to bear the

[84] kanyāpi eva pālanīyā śikṣaṇīyā atiyatnataḥ

expense for it.

The women of Western country have got freedom from the bondage of Pardah system about two or three centuries ago. Owing to these long years' education, culture and freedom, they have acquired a highly cultural mind and necessary mental strength. It is for this reason they have a high standard of living at home and a highly advanced way of living in the society. They never feel shy of having a talk with a man who is unknown to her. They have acquired such a spirit and a sense of dignity in their behaviour and movement that men can never disregard them; rather they are compelled to show them their due respect.

The condition of our Eastern girls is just the opposite of this. Though they are now having, education at schools and colleges, yet they are not sufficiently mentally strong. It is for this want of mental strength and dignity that our girls after marriage can not be good house-wives. The children always neglect mother's command. The mother cannot guide them with due discipline. It is for this weakness or want of personality that housewives are not respected by our men, rather they look down upon them, pity them, and think them inferior in all respects. Men cannot but regard women if they find in women real spirit or actual organising capacity, genuine sense of self-respect and strength of mind. National life will be refined and progressive if the relation between man and woman be of mutual honour and respect.

The advice of our Scriptures is that young men should have a motherly behaviour motherly feeling for every woman known or unknown to him. If in this way he can cherish motherly feeling for every woman, lust or passion will never

trouble him, will never be awaked in his mind. Woman also must have motherly feeling for her opposite sex. She is to think herself always as a mother to all men. If this motherly feeling is predominant, she will be free from passions of young age.

Apparently this advice seems quite good and useful for young men and women, but we are at the same time to consider how far this advice will be practical. It seems quite unnatural that a twenty-five years old boy can behave with a twenty years old girl as his mother; and a twenty year old girl to behave with a twenty-five year old boy as her son. With the change of social customs free mixing of young boys and girls are inevitable now. It is not only at home but also in the field of social work and service girls under compulsion are coming out to walk side by side with boys. So in this age young boys and girls should have no restriction to mix with each other. Women have some inherent natural power to check the passionate feelings of man. When women are conscious of this inherent power in them, and when they have the sense of self-respect, no man will ever dare to show indecent behaviour to them. So man and woman being aware of their own dignity and self-respect can mix freely with one another that would rather be good to society and to nation as a whole. Hence in addition to the sacred relation of mother and son there can be a relation of friendship based on sincerity and honesty befitting the demand of the modern age. There is no harm in taking one another as friend, colleague of classmate. This kind of friendship is very common in the West. It will also be so in our Eastern country even. We have no doubt that our girls would also not lag behind the Western girls in social custom

and education.

The society that is conducted or governed by men only is just like a lame man crippled by one leg who cannot walk with ease and comfort. It is for this reason that our present society is growing more complex day by day. If the women are awakened, the complexity is sure to disappear.

Just imagine for a moment a society where there is no woman! When we think of it, the picture that comes to our mind is that of a desert which is intolerably dry, rude and rough, if boys were bereft of love and affection of woman, all softness would have disappeared from the nature of these boys and they would have been rough, rude and quarrelsome like wild ferocious animals. So it is not only that you girls are responsible only for giving form to the body of male-child, but if you are strong-minded, if. you prossess true self-respect and dignity you will be able to restrain the mind of men, ennoble their soul and refine their character. You are never inferior to men in any respect. In Tagore's word we can say— तुमि नारी, तुमि महीयसी[85]—"You women—how noble you are! You are jewel of creation, you are a precious thing. You are Divine power incarnate. You should: be conscious of your self-grandeur, conscious of your noble mission in the world."

God has created womanfolk from his Anandaswarup (आनन्दस्वरूप)[86], from his own eternal bliss to serve heavenly pleasure and joy to the world and to create a happy home. A higher type of girl who is pure and chaste, whose nature is calm and tranquil, who is possessor of a good heart, is a

[85] tumi nārī tumi mahīyasī (Bengali)
[86] ānandasvarūpa

symbol of an ever-flowing spring of love and affection. The touch of which awakens the manliness in men and makes their hearts lovely, noble and generous. Love of woman is an inspiration to a man which infuses in him remarkable power to be victorious over life-struggle. For the unselfish service of woman, for her deep love and affection towards all—a home becomes an abode of lasting peace and happiness, an abode of heavenly bliss. This responsibility of transforming every home into an abode of celestial peace and-happiness rests on you. The Ladies of Bharat, the ladies of the "East and the West, you should never forget this responsibility, this binding duty of yours. **We should like to see in every home this type of women who are living figure of auspiciousness, living figure of joy and bliss, living figure of purity and love.**

It has already been said that if the sensual feelings and lower nature be not subdued the higher qualities can never develop. Hence the Manasik or Mental Bramhacharya is nothing but to control the lower passionate mind and to develop the higher mind and higher feelings. If our girls proceed in this way it will be easy for them to realise their Ananda-Swarup i. e. blissful self.

Spiritual Brahmacharya for girls

It has already been mentioned that the ancient Sages have promulgated some rules and regulations for Brahmacharya with an aim to three-fold progress of the student—physical, mental and spiritual. The Sages have not given any strict directions for unmarried girls as they have advised for boys.

They knew that if the boys could be pure, honest and restrained, girls naturally will be so. If the husband is above passion, pure in heart, of loving nature, the wife feels an earnest desire to mould herself to be worthy of her husband. As we can give different shape to clay according to our will when it is soft, so a worthy husband also can reform the very nature of his newly married wife. So a woman may be godly in nature coming in contact with the high qualities of her husband. Again she may be excessively passionate due to the faulty and sensuous nature of her husband. It is for this reason that the selfrestraint on the part of the young men has so much been emphasised.

Human life has a deep meaning, there is a higher ideal of life. A family life or married life (गार्हस्थय आश्रम)[87] is also a stage or step to self-progress and self-realization or God-realisation. All the steps are to be crossed to reach the goal. Hence the steps are not the final goal. It is for this reason that family life, worldly life has never been regarded in the India Aryan society to be the only goal in life. So this was the law and custom in the Aryan society that as soon as the oldest son was old enough to take the responsibility of the house, the parents used to retire from worldly life, giving up all attraction for worldly enjoyment for Sadhana or constant endevour for self-realization. Hence they used to live a secluded life in the forest for purification and concentration of mind. It is called Banaprasthashram (बानप्रस्थाश्रम)[88]. By purification and concentration of mind a Sadhaka can control mind. Controlled

[87] gārhasthya āśrama
[88] vānaprastha āśrama

mind can surpass mental region. Surpassing mental region a Sadhaka can enter easily into the Supreme Consciousness, which is our true home, true Self. All physical and mental energy have come out from that Supreme Consciousness. As the sun contains heat and light so Consciousness or Chetana contains all kinds of energy—Physical and mental. So consciousness is the source or residence of all. So it is our true home, it is our true Self, which is full of Knowledge and Bliss. With the very touch of the Self man becomes Divine. Then the 4th or last stage, that is Sanyasa Ashram (सन्नयास आश्रम)[89] starts which is to live a godly-life, to wander in the world as a living figure of godliness and to help others to be godly.

Girls of the respectable society of India were looked down upon with despise if they, having lost their husbands, got married again. Widow-marriage was termed as (विगहितं पशुधर्म[90]) (Bigarhita pashudharma)—or the most hateful beastly custom. If once you have lost your husband, do not try to get married again. Husband can give you worldly comfort, worldly pleasure, but it is transient. There is a higher life than a worldly life. This world is not our real home. Be initiated to that higher life. Instead of hankering for your worldly husband try to be united with the Husband or Lord of the whole universe. See your departed husband in Him. Try to be a real devotee and a real Brahmacharini. It is for this reason that the food and the clothing given to the widows are similar to that of the Bramhacharis. These customs are still in vogue in our society, but the object of this custom, the

[89] sannyāsa āśrama
[90] vigarhitaṃ paśudharma

Brahma-bicharana (ব্রহ্মবিচারণা)[91], to seek the Brahma or the highest Truth thereby—has been obstructed in the female society. The obstructions to proceed in this way should be removed.

Thousands of young men of India ignoring the hankering for wealth, worldly pleasure, ignoring the family life take the vow of celibacy and spend their whole life in spiritual progress and proceed in the path of Brahma-bicharana or highest Truth. As a consequence of their devotion and meditation for life we get many a godly man or sages in India in every age. Young girls have no such felicity of choice like young boys to take to this path of renunciation or Brahma-bicharana. So deep spiritual Sadhana is very rare amongst women. This is why number of godly- woman in India is limited. This is why widows are advised to follow this Sadhana and not to marry again, not to be entangled again in worldly life after her husband's death. There are thousands of widows as well as thousands of aged unmarried girls now in our society who have no hope to get married or to enter into a family life. The life they lead seems to be a tree without any flower and fruit, without any grace or cheerfulness and delight. They have no interest, no joy in their life. They do not find any resource to fulfil their life. They feel always depressed as they think themselves deprived, of all worldly pleasure. If these girls could get a good association or opportunity to live amidst a cultural atmosphere, many of them could have been quite fit for doing social work or could proceed to the path of Self-

[91] brahmavicāraṇa

realisation. We could find many of them as true 'Brahmabadini'.

Some ladies from Europe and America come to assist the great men of our country. They stand by them and help them in their mission. These ladies are so much advanced in education, culture and are so much well accomplished in every respect that no lady from our country can stand by them or even have the capacity to take the responsibility of their work. This inferiority and incapacity of our girls is really a disgrace for our nation. This inferiority should be removed.

The responsibility of making human civilization and human society more progressive, more cultured does not depend only upon man, nor even it is possible for men to do it. It is desirable that the power of activity of women should also be expanded in all spheres of life. i. e. in family, in society, in politics and in spiritual advancement. Joint effort and cooperation of both man and woman is specially essential for the welfare of human society.

Hence if you are a window or a maiden, do not think yourself useless because you have not got a chance to enjoy a married life. Married life is not the highest aim, highest goal of life. Highest goal of life to **Know Thyself**. There is no want of work in this world. What you want is only to be conscious of your own inherent power, conscious of your own Divine Self. Wake up that earnest desire in you to be worthy of noble work, to be worthy of a noble mission. You are by no means inferior or weak, but you have in you the Divine Power or Mahashakti. You possess every capacity to perform what appears to be .quite impossible! You should master all knowledge—from general education to the Supreme Truth or

Brahmavidya. Let your capacity of work be extended to all the spheres of the society and let your life be for the good and welfare of your country. May there appear hundreds of girls as bold and spirited as Lakshmi Bai; hundreds of girls as highly educated as Sorojini Naidu, and hundreds of girls who have realised the Supreme Truth as Gargi, Maitrayee etc. You should help to turn this diseased, famished and morally degraded India, this degraded world into a better, beautiful, healthy and rich place. You should try to construct this motherland of yours as a living embodiment of justice, truth, religion and culture. May the dream of Vyasadeva to build the Holy Mahabharata which includes whole world be materialised through you. You all should be well accomplished and living figures of Divinity, and thereby brighten the face of your country, brighten the face of our female race, be pride of India and glory of the world!

If the current and the wind both be favourable for a boat, the boat can easily advance to its destination. Your attempt to awaken your power in you be helped by the grace of God and if you feel the inspiration of God in you, then your life-boat will advance with joy towards goal without any obstruction. So do not depend only on your own power but try to seek the help from God, try to submit to Him. You children, pray every day with the words of the Sages of Atharba Veda:

ॐ भद्रं कर्णेभिः शृणुयाम देवाः
भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टु बांसस्तनूभिः
व्यशेम देवहितं यदायुः ।।

– Atharba Veda[92]

ॐ भद्रं कर्णेभिः शृणुयाम देवाः[93]—(Om bhadrang karnebhi shrinuyama devah)—May we hear noble talks always. Oh God! give us such a higher association in which we may come in touch with noble hearts and the men of high character. May we be with them and always listen to their discussions of their high thinking and ideals. Their auspicious words may inspire us.

भद्रं पश्येमाक्षभिर्यजत्राः[94] (Vadrang Pashyema aksha-virjajatrah)—May we see sacred things wherever our vision is extended. Let all that is ugly and impure and sordid remain out of our sight. All that is beautiful, all that is graceful and divine and all that lies beyond this sensuous world, may be manifested to us; may we not be confined within this narrow world of senses only and may we realise the true nature of things. May not our vision be sordid being subdued by hatred and jealousy. To see God within our heart, within every thing, within the world and outside the world is known as uttama

[92] om bhadraṃ karṇebhiḥ śṛṇuyāma devāḥ
bhadraṃ paśyemākṣabhiryajatrāḥ
sthirairaṅgaistuṣṭuvāṃsastanūbhiḥ
vyaśema devahitaṃ yadāyuḥ - Atharva Veda
[93] om bhadraṃ karṇebhiḥ śṛṇuyāma devāḥ
[94] bhadraṃ paśyemākṣabhiryajatrāḥ

dristi उत्तम दृष्टि[95] i e. Divine Vision. May we have this Divine Vision, Supramental Vision!

स्थिरैरङ्गैस्तुष्टुबांसस्तनुभिः[96]—(Sthirairngai stustubangsa-stanubhih)—Being calm and quiet mentally and physically, being determined and unswerving in purpose. Oh -God, we utter your hymn, we pray to you. Willpower cannot be strong in a restless mind. A prayer can never be fulfilled unless it is asked with full concentration and with all heart. God's grace can never come down to impure body, to impure soul. It is for this reason the sage has sung Sthirairangai—be calm and quiet in body and mind and with concentration pray to him with all sincerity and earnestness. Surrender to Him and you will be favoured with His grace. As the lotus opens its petals towards the sun, and blossoms fully, in the same way you try to offer your heart to God. Your heart also will be full bloom with the blessing of God. His love, His knowledge and Bliss will descend on you and will make your life successful and joyful.

व्यशेम देवहितं यदायुः[97] (Byashema devahitang yadayuh)—May we enjoy the full span of life by devoting our-selves for benevolent service to others. They are no better than animals who live a selfish life, who work only for self-interest and who are indifferent to other's sorrows and afflictions. No woman can enjoy the life truly if she is not inspired by noble ideas and thoughts if she do not work for others and sacrifice her self-interest for others.

[95] uttama dṛṣṭi
[96] sthirairaṅgaistuṣṭuvāṃsastanūbhiḥ
[97] vyaśema devahitaṃ yadāyuḥ

So we do not like to have a diseased body, do not wish to have a short life, nor even a selfish, sordid and a lower animal life. We want a Godly life dedicated to noble work, enlightened by Supreme knowledge and Supreme Bliss—to enjoy that life which will make us feel that our mission of life is fulfilled.

We have discussed many other points regarding Spiritual Brahmacharya in the first chapter while dealing with the Brahmacharya for boys. So it is unnecessary to repeat all these here again. You girls may go through it.

CHAPTER III

Means To Control Passion

We have repeated many times that unless passion is controlled and restrained there will be no hope for spiritual progress. We never come across any example in the history of world that any voluptuous person has ever been able to be saintly and has been adored in the society. A sensuous mind can never be strong enough to be concentrated. If the mind is totally restrained the semen in the body is turned into Ojah-shakti (ओजःशक्ति)[98] which in its turn helps the brain to be strong and developed and a strong brain unfolds good memory and concentration which helps the mind to be calm. Talent and genius enrich and illumine these type of subdued mind. A calm and tranquil mind is blessed with the power of entering into the spiritual kingdom and supernatural plane and also can realise God or Supreme Truth. So let me tell in the language of Gita—

„जहि शत्रुं महाबाहो कामरूपं दुरासदम्"[99]

(Jahi shatrung mahabaho kamarupang durasadam)

—Destroy KAMA or lust which is your greatest enemy. Be victorious over your passion, be triumphant over creative impulses.

A few methods to control lust are mentioned below :—

[98] ojaḥ śakti

[99] jahi śatruṃ mahābāho kāmarūpaṃ durāsadam

The moment you are excited with passion pronounce silently the "Pranava Mantra" or "Om" with the rhythm of inhalation. This Pranava Mantra has a miraculous power to quiet, to pacify the mind and to check the passionate feelings. Every one who practises this process will realise its benefit. So every one of you try to master this process of chanting. "Om" with the rhythm of inhalation. If you have not the clear understanding of the process you may better learn it from any experienced person.

(2) If you feel excited when you are in a sitting or lying position, try to sit in Gomukhasana. This Go- mukhasana is a great help to you to subdue sensual excitement.

(3) The best way to suppress sexual excitement is to practise "Mahabandha Mudra". Try to attract and distract the sex-nerve at whatever state you feel excited. This process will be a great help to you to restrain your sexual excitement.

(4) The end of the genital organ of man is called the "glans penis" which is covered by a thin membrane. Under this membrane there is something white & stinking glue-like filthy substance accumulated. If these filthy thing is not cleansed it will produce a kind of uneasiness in that part and will evoke a kind of itching sensation. Its scratching and rubbing gives a little bit relief. When the young boys do it they feel this nerve irritated and thus it evokes a kind of excitement. So it should be cleansed everyday with soap and water. This way of cleansing the genital organ is helpful to abate sex-excitement.

There is also a similar genital organ in women in a miniature form. This organ is excited if there is any sensual feeling in mind. This organ in woman is also very sensitive.

The physiologists have named it as “Bhagankura”. In English it is called clitoris. The end of this tiny organ; also is covered with a thin membrane. A kind of filthy sticky white substance round this organ is also accumulated. If that is not removed and cleansed it will give rise to sensual excitements. So girls are also to cleanse this organ every day. It is for this organ in woman that sometimes a woman body is transformed into a that of male body.

(5) Fasting is another important: way to control sensual feelings. Fasting purifies the impurity of blood and makes it cool. The more cold the blood, the less is excitement of lust. A person of hot blood suffers by violent passion. Fasting keeps the blood cool and pacifies all sensual feelings. It purifies the blood, and thereby keeps the body healthy. Hence fasting is very helpful to be healthy and to restrain sexual excitement.

Means to recover from wet-dreams

We have stated in details the reasons that are generally at the root of Wet-dreams. Neither of the treatments like Ayurvedic, Allopathic, Homeopathic, nor even Hormone treatment can radically cure Wet-dreams, partial impotency and female diseases like Leucorrhoea etc. To go to a Doctor in these cases will only be waste of money and repentance for it and nothing else. Medicines used to cure these diseases only excite the nerves for the time being and may give a temporary relief. After a few days it relapses again and tends to increase. So, do not be misled by the advertisements of Druggists which demand to cure these diseases and do not apply this kind of

treatment upon you and thereby to harm yourself.

This disease can be cured throughly, can be cured radically by practising Yogic Asanas and Mudras together with observance of special bathing rules.

In our book on "Yogic Therapy" we have discussed the means to get cured of Wet-dreams in a general way. We refrained from discussing special process of bathing in details for want of space. We shall discuss it here in further details making it adaptable, so that it may be followed by Chronic Patients and the Patients who are suffering from incurable diseases.

A person never suffers from Wet-dreams unless his glandular activity and nerves become weak. These glands and nerves in the body become strong gradually by the exercise of "Asanas" and "Mudras". The best and surest way to make the nerves strong is to take full bath with cold water. The ancient Sages of our country were aware of this curative power of water and therefore they have praised highly of its utility in emotional language. We are quoting here only two hymns or Mantras which are promulgated by them—

„अप्सु-अंतरमृतं अप्सु भेषजम् अपामूतं प्रशस्तये ।।"
ऋग्वेद १।२३।१८[100]

(Apsu-antaramritang Apsu bheshajam apamuta
prashastaye)

—In our body water is active in the form of blood, in the form of gland-secretion and in the form of vital fluid. This

[100] apsvantaramṛtamapsu bheṣajamapāmuta praśastaye, Ṛgveda 1/23/19

water is ambrosia of our body—it preserves and sustains the body. Water has a special power to cure diseases. Try to remember these higher attributes of water.

आप इद्धा उ भेषजोरापो अमीव चातनीः
आपस् सर्बस्य भेषजोस्तास्ते कृण्वंतु भेषजम् ।
ऋग्वेद १०।१३७।६ [101]

(Upa iddha u bheshajorapo amiba chatani upas Sarbasya bheshajostaste Krinvantu bheshajam)

The water is medicine, it destroys all the germs and keeps the body healthy and vigorous. It is Panacea of life, it is efficacious remedy of all diseases. May this useful and beneficial water cure your diseases also."

As the ancient Sages were aware of the utility of water, they gave directions for the Brahmacharis to take bath thrice in a day. To take bath thrice a day is not troublesome in a hot country like India- It was the custom in our country from time immemorial to stand waist-deep in water after bath, and then to practise "Sandhya-Bandana", a kind of compulsory religious performance of the Hindus. These customs were gradually given up from the time of the British Rule in India. Some sincere and earnest Brahmins still observe it.

We also like to avoid and belittle these because nobody can explain the reason behind these religious customs directed by the Sages. If we can explain with proper reason the

[101] āpa id vā u bheṣajīrāpo amīvacātanīḥ
āpaḥsarvasya bheṣajīstāste kṛṇvantu bheṣajam, Ṛgveda 10/137/06

importance and the usefulness of these processes to our modern students we hope they will not hesitate to practise these with full regard.

It is fact based on researchical findings that taking bath thrice a day is very helpful to cure Wet-dreams. Many a young man has followed our advice of taking bath thrice a day and as an effect has been completely cured of this disease. We are describing below how to practise this process to get art immediate effect.

These three times baths are very helpful to cure Wet-dreams—it is well-tested by us. A great number of boys and girls have been cured radically from Wet-dreams and Leucorrhoea by taking bath thrice a day and -practising Asans and Mudras according to our advice. We are relating below how this bath should be taken for immediate good result.

Morning Bath—River water or sea-water is the best for taking bath. Ponds can also be used in absence of River or Sea.

At first water the front portion of the head several times and then sprinkle water into face, eyes and ears. Then dive deep into the water and having done so,, stand in navel-deep water facing the Sun or keeping the Sun in the back-ground. At this time if one likes one can practise Sahaja Pranayams or even recite the "Gayatri Mantras." Rub the navel region occasionally. Stand in navel-deep water and stay there according to your own constitution of health and capacity up to five minutes to fifteen or twenty minutes even. Finish your morning-bath by diving deep again into water or wash your head several times.

Those who are susceptible to cold are not to take bath in the morning or even in evening. They are to bath in the following way:

By sprinkling water in front portion of the head they are to stand in navel-deep water for 5 or 10 minutes. If there is brick-built stair-cases in the pond they can sit on the stair-cases in navel-deep water for 5 or 10 minutes and then again wash the head well and then to sponge the whole body with a wet towel.

(b) **Midday Bath**—Just like morning-bath one is to wet front portion of head first and then to dive, deep into water. Then wipe the upper portion of body up to navel region, cover the head and ears with the wet towel and stand in navel-deep water up to 10 to 20 minutes or half an hour. If it is a sunny day stand in the sun in such a position that the whole back may bask in the sun. It will serve two purposes together, i.e. of water-bath and sun-bath. Midday bath should be finished within 10 to 12 A. M.

(c) **Evening Bath**—Evening bath is similar to morning bath. It goes without saying that if the number of bath is lesser these diseases will take time to be cured.

Arrange your bathing in winter season according to your own constitution and capacity. If it is felt necessary the number and time may be reduced from 3 to 2 or from full-bath to half-bath.

Those who cannot take full bath either in a river or a pond, they can take Tub-bath in the Indian way which we have introduced. Some of the Western Hydropathists like Luis Kune etc. have introduced a kind of tub-bath which is quite suitable and comfortable for cold countries to sit in navel-deep

water, keeping the legs outside. This type of tubs is sold in most of the cities of the world now. We have introduced tub-bath in the following way:

Try to get any galvanized tin or brass tub. It should be a little bit high and wide enough to enable you to sit into it in navel-deep water. It goes without saying that this kind of Tub-bath is more beneficial. At first the front portion of the head is to be wetted in the above-mentioned way and then to sprinkle water on the face, eyes etc, and to sit in navel-deep water in the bath-tub. The legs should be kept under water in the tub. The time allotted to this tub-bath is similar to the time of three baths a day. During this process the navel region is to be rubbed several times. But all these processes of taking bath is to be practised before taking meals, that is, with an empty stomach. It suffices to say that to take river-bath or sea-bath properly thrice a day is more useful than these tub-baths.

In the Western country or a cold country tub-bath should be taken with tolerably cold water (mix some hot water to make it tolerably cold).

Those who find it difficult to take tub-bath or river-bath can take bath in a bath-room in naked state. They are also to follow the above rules i. e. to wet the front portion of the head first and then to water the eyes, ears etc, and to pour water in the navel region for 2 or 3 minutes or 4 or 5 minutes if the constitution permits. Water should be poured on the buttocks and hips also for a few times only. Rub the navel region with the left hand several times occasionally often pouring water on this region and then pour water all over the body and finish your bath. Though this type of taking bath in a bath-

room is not equal to that taking bath thrice in a River or Sea or pond, still it is useful for all persons, healthy or un-healthy, strong or weak alike. This way of taking bath helps to keep the body strong and free from any disease. If it is not possible for any one to take full bath thrice in the above way, one can take only once full bath in the midday and half-bath twice only in the morning and in the evening.

It is not only that to bathe in the above process is a good remedy for Wet-dreams and Leuchorrea, as it makes the sex-nerves strong. It also helps to curs many other diseases like Dispepsia, constipation, Anaemia, Nervous weakness, Paralysis, Dropsy and Menstrual troubles etc.

It has already been mentioned that water can cure diseases only to a limited extent. It has a powerful healing effect on the nerves and partial effect on the glands. Even Yogic Asanas and Mudras can not make the nerves strong so quick as is done by water. But Hydropathic treatment on gland-activity is not very encouraging. There is no other process which can be equal to Yogic Therapy in making the weak glands strong enough and thereby restoring the health or even curing some chronic diseases. If Yogic Mahabandha Mudra and Mulabandha Mudra etc: are practised together with water-bath it will give an immediate effect in curing Wet-dreams, Leucorrhoea etc. For this reason we have discussed the water-bath process in details here.

A patient suffering from Constipation, Wet-dreams etc. are to take bath thrice in Yogic treatment. Get up early in the morning and wash your face and mouth in ordinary way. After that take two glasses of cold water and then practise Biparit-karani Mudra for 3 or 4 minutes. After it practise

Bhujangasan, Salabhasan, Mayurasan and Padahastasan and you will feel motion immediately. After evacuation and wash clean your teeth. Having finished all these take morning bath and with your bath practise Mulbandha Mudra and Mahabandha Mudra as stated above. Two or three Sahaj-Pranayamas are also very essential for students.

In evening after having evening bath practise Sarbangasan, Sakti-chalani Mudra, Sirshasan (if it is felt difficult practise Sasangasan instead of Sirshasan) Sahaj-Agnisar and two or three Sahaj Pranayamas. If you like, you can also practise a few more Asanas and Mudras. If these three baths are practised with sincerity together with these few Yogic Kriyas one is sure to be free from diseases—if with it rules of ideal diet or balance diet is followed.

Give up the habit of sleeping by day. It makes blood heated and as a consequence, of it leads to Wet- dreams. Constipation is another cause of Wet-dreams. So try to avoid such food at night as egg, meat, fish in a good quantity or Khecharanna (cooking rice mixed with pulse) which cause constipation. A good quantity of vegetables with rice or bread, milk and fruit will be appropriate food for a person suffering from Wet-dreams. Do not stay or lie down in bed if you are awake towards the later part of the night. If you are awake engage yourself in some work such as Reading, Writing or Meditation. If you lie down again in bed with half sleep bad thoughts and dreams will disturb the mind and these may be the cause of your Wet dreams. But it goes without saying that if you are completely cured of the disease, by practising these Asanas and Mudras there will be no chance again of being attacked by this disease even if you do not follow all the above

rules.

Girls also can be relieved of the painful disease like Mense-trouble etc. if they practise these Asanas and Mudras with tub-bath.

Opinions of a few Western Scholars and men of Genius on Brahmacharya.

Nature has created in man much more "Love" then is actually necessary for the purpose of continuation of life……To curb this sex-energy and utilise it in the interest of inner evolution—that is the evolution of man into Superman, his development in the direction of the acquisition by him of higher Consciousness and the opening up of his latent forces and faculties."

Prof. Ouspensky.

"It is a medical—a physiological fact that the best blood in the body goes to form the elements of reproduction in both sexes. In a pure and orderly life matter is re-absorbed. It goes back into the circulation ready to from the finest brain, nerve and muscular tissue. This life of man carried back and diffused through his system makes him manly, strong, brave and heroic. If wasted, it leaves him effeminate, weak and irresolute, intellectually and physically debilitated and prey to sexual irritation, disordered function, morbid sensation, disordered muscular movements, a wretched nervous system epilepsy, insanity and death.

Dr. Nickols.

The habit of Onanism contracted by young children causes a far greater mischief then that contracted after puberty. It not only renders the child idle and bashful or increases these faults; but it also causes indigestion and gives rise to a tendency to sexual perversion and is a potent cause of impotency.

Dr. Forel.

CHAPTER IV

Good Habits (सदाचार)[102]

शरीरमाद्यं खलु धर्मसाधनम्[103] (Sariramadyang Khalu Dharmasadhanam)—A healthy body is a foundation-stone of Religious life, foundation-stone of virtuous or Divine life. But what is Dharma? „धृयते इति धर्मः"[104] (Dhriyate iti Dharma). The principles and purpose of the Divine Laws which sustain and conduct the creation is called Dharma. On realising the purpose of Divine Laws to lead life accordingly is called Dharma-Sadhana, Achar or good habits and manners are the elementary stage or stepping-stone to higher virtuous life. Therefore it is said— आचारी प्रथम धर्मः आचारात् लभते आयुः, आचारात् लभते श्रियम्[105]—One who observes the rules of good habits and manners will enjoy the blessing of a long life in a healthy body. Observance of good habits leads to physical and intellectual well-being.

'साधवः क्षीणदोषास्तु सच्छब्दः साधुवाचक
तेषामाचरणं यस्तु सदाचारः स उच्यते ।।'[106]

[102] sadācāra
[103] śarīramādhyaṃ khalu dharmasādhanam
[104] dharayate iti dharmaḥ
[105] ācārī pratham dharmaḥ ācārāt labhate, ācārāt labhate śriyam
[106] sādhavaḥ kṣīṇadoṣāstu sacchabdaḥ sādhuvācaka
teṣāmācaraṇaṃ yastu sadācāraḥ sa ucyate

(Sadhabah Kshinadoshastu Sacchabdah Sadhu-bachakah. Teshamacharanang Yastu Sadacharah Sa Uchyate)

Those who are free from defects and failings, those who are spotlessly pure, those who, are possessor of a noble heart, noble mind, are called saints or holy persons. The holy persons naturally observe good habits and good manners. They are loved respected and adored by all for these good manners and good qualities. So good habits and good manners by the help of which saints develop their physical and mental progress, develop their higher qualities of mind are called Sadachara.

Students who have aspiration for self-progress and self-upliftment must practise these rules and follow the principles of good habits and good manners.

(1)

STUDENTS SHOULD GET UP EARLY IN THE BRAHMAMUHURTA.

Four Dandas before the sunrise is known as Brahmamuhurta. Two and half Dandas make one hour. According to this calculation one and half hours before the sun-rise is called Brahma Muhurta.

Yogins say that when the inhalation flows by "Ida" or Chandra Nadi or the left nostril, the vital force flows from brain centre towards the lower part of the body and makes the body full of vitality. On the other hand when the inhalation flows by "Pingala" or Surya Nadi or the right nostril, digestive fire of the stomach is ignited up. This digestive fire burns this vital fluid and keeps this system ever-active. What is

happening in microcosm, it is found in macrocosm also. There is a higher Chandra (Moon) which is the reservour of vital energy. This vital energy from this higher Chandra flows down at night on the earth.

At day-time igniting this vital force the sun preserves and sustains this world of plants and animals. As this vital energy flows down on the earth by night the air towards the end of night i.e. at Brahmamuhurta becomes fresh and full of vitality. So if this fresh air is taken, it nourishes health also. It is therefore seen that early-risers are less sufferers from disease and are generally healthy and strong. They enjoy long life. So you should get up early in the morning and walk for a while in the open air and then do your morning washing and morning duties. Morning walk is more beneficial then evening walk. We have introduced a a breathing exercise on walking which is called Bhramana Pranayam. It is very helpful to increase vitality. Students should practice it while walking. The process of Bhramana pranayama will be found in our book named Yogic Therapy. This pranayama also prevents the attack of cold, Influenza, Tyfoid, Tuberculosis etc.

Even the Western ethics advocates early rising— "**Eairly to bed and early to rise makes a man healthy, wealthy and wise."**

(2)

TAKE BATH THRICE A DAY.

Take bath in the morning, at noon and in the evening. This is very useful for Brahmhacharis or students. It makes the nerves strong and healthy. A person with strong nerves

will be strong and healthy in body, vigorous and energetic in mind and will find interest in all sorts of good work. Taking bath thrice is specially good for the abdominal nerves and for the sex- nerves. If these sex-nerves be strong, boys can never suffer from Wet-dreams and girls from Leucorrhoea. Taking bath thrice a day is helpful to keep blood cool. The cooler the blood, the lesser will be sex-impulses. The lesser is sex-passion, the more will be concentration of mind and memory. For this reason cold water bathing is so important for students. In winter season or in cold country students should use tolerably cold water (pouring some hot water in cold water). It goes without saying that you should never take bath with- tepid; water which is harmful for nerves and muscles.

But those who often suffer from cold and cough, are advised to take half-bath in the morning and evening, to keep sex-region only under water or water should be poured only on the head and the navel region, for about one or two minutes. The whole body "should be sponged then with a wet-towel. This is what is called half-bath or crow-bath.

(3)

IT IS NOT PROPER TO EVACUATE HERE & THERE.

Before discovery of septic-latrine men of every country used any place for evacuation. In backward villages where septic latrines are not built men of those villagers have dirty habits even now a days. For this reason our ancient Sages advised—Evacuation should not be done in or near about the plough field or paddy field; the path in which the cows usually move about; or human habitation, roadside, on the river bank,

or place of pilgrimage in the water or on the bank of ponds or even near about a cremation ground.

We are immersed by the sea of air, we cannot live for a moment without air. If this air is polluted and made impure by some filthy smell of stool and urine, then we shall inevitably lose our health if we are to breathe in constantly this filthy air. It is for this reason evacuation should never be done anywhere near human habitations or by the side of roads which are frequently used. So evacuation should be made in such a way that the air is never polluted.

Every villager should be conscious of his own duty. They shall have to make an ideal village so that their children can enjoy good health and longevity. We see a great many faults and shortcomings such as party-friction, quarrel, law suits etc. Which are spoiling the peace of the villagers and it stands on the way of its progress. A country will never prosper with a limited number of educated town people. Standard of living, of the village people must be improved—their education, their culture, their manners and habits also must be ameliorated.

We have invented a **Village Septic Latrine** which cost only Ten Rupees or 1 ½ Dollars for poor villagers. It is as useful as it is as good as a brick-built Septic Latrine which costs thousand Rupees to build. If any villager or student enquires about it we shall be glad to serve them with the Plan of this Village Septic Latrine.

(4)

TO USE WATER AFTER URINATION

The poisonous Pitta and Amla (uric acid) and accumulated

poison and germs of some diseases pass out with urin. If water is not used after urination the remaining portion of urine wets the cloth or the body. The sticking of this poisonous things either to cloth or to body is against the law of hygiene as well as law of purity. So one mug of water should be used to wash sex-organ and the place of urination.

If during urination only one mug of water is used it gets up mixed with urine and is dried up into the earth and as a consequence of it there will be no filthy smell there. The very word filthy smell means the air turns out to be impure and polluted. It goes without saying that the impure air is harmful for health.

When a person suffering from some nasty venereal disease urinates somewhere, the germs of this dangerous disease comes out with his urine. The germs of these diseases may affect a healthy person if he also uses the same place for the purpose. But if on the other hand one uses water after urination the germs are washed away and can not affect any other healthy person.

It has already been mentioned that the uric acid goes out with urine. When it thus goes out these poisonous things make sex nerves irritated, depressed and weak. If after urination sex organ is washed, the cold water removes the weakness and depression of the nerves. These sexual nerves have a close relation with the vitality of our body.

Every man or woman has to urinate at least five or six times a day. If water is poured on the sex region for five or six times a day it will add to the vitality of life as a whole. In addition to this, it helps to suppress the sex excitement also.

The famous Hydropathist of Germany Dr. Louis Kune has

written in his book on Hydropathy that the habit of using water after urination of the Hindus is a very good and useful one. Though it is done for the time being, yet, as it is to be done five or six times a day, it keeps the nerves cool and suppresses the sex excitement. This very habit of the Hindus has inspired him to discover the Siege Bath process.

The process of pouring water for a long time on the sex region or to wash sex organ is known as Siege Bath. This is very useful in cases of High Fever, Hysteria or Nervous-debility. It pacifies the severity of diseases within a short time.

Student are to remember all these and should use water after urination and should never neglect this good habit.

(5)

BRAHMACHARIS OR STUDENTS SHOULD NOT USE SHOES AND UMBRELLAS ALL THE TIME WHEN THEY GO OUT.

If we wish to make our bodies strong, stout, healthy and painstaking we must live in a natural way. We are to live in contact with the five elements i. e. the Earth, Water, Fire, Air & Ether which constitute our body—it is the best way to be healthy. The Earth has a special power to cure diseases. Those who do not use shoes except in very cold weather but walk bare-footed, if they do not violate any other hygienic rules, they are never easily affected by any disease and they generally have a sound health and grow up strong and stout.

But with the change of time some habits are also to be changed and reformed. The modern civilization is centered in towns. As the population of the town is increasing rapidly the

health of the cities and towns are deteriorating day by day. These are rather becoming centres of severe contagious diseases. Spittle and cough of Phthisis patients are thrown here and there. To tread on these poisonous things will be harmful to health; so the use of shoes by the students in towns is not now a luxury but a necessity for the preservation of their health. But it will be more desirable to walk bare-footed at home. For village students it will be more beneficial if they could avoid shoes.

The Sunrays are helpful for developing the physical - constitution and for increasing the energy and vitality. It also cures many diseases, It is for this reason that the process of Sun-bath is practised in our country ever from the Vedic ages. Morning sun-bath from 6 A. M. to 12 A. M. is more beneficial then Sun-bath in the afternoon.

The verdict of the modern Western Physician is that there is a only substance in our body beneath the skin. This is known as argosterol or kolesterol. If any one sits bare-bodied in the Sun, the Sunrays makes the skin hot and transform this sterol into vitamin D.

Those who are poor and can not take nutritious food yet are more healthy than the rich who take plenty, of nourishing food. The cause of this is that these poor people work hard in the sun bare-bodied and thereby vitamin D is easily supplied to their body by the sun which is so important for vitality and energy.

If there is want of D vitamin the body can never get Calcium or Phosphorus from food. It dose no good to body even if one takes enough of food containing Calcium and Calcium injections. The Calcium and phosphorous are very important

for the growth, nourishment and strength. If there, is want of these two, the body will be easily affected by diseases. If a child suffers from the want of D vitamin growth will be hampered and he will be rickety. Hence it has been a custom throughout the ages in India to keep the child in the sun every day. But the modern mothers do not do this with care, as a consequence of which the health of their children never be sound. They often suffer from chronic cold and cough.

So never use umbrella in your student life to deprive yourself from the good effect of the sun-rays.

Whenever you get time to sit in the sun, do it and sit there bare-bodied. When you have to go to school or college, however scorching the sun may be, try to expose your body to it without the protection of an umbrella.

The use of clothes is also closely related to shoes and umbrella. The less clothes are used in the student life, the better for their health. To take enough of fresh air is useful as the sunrays. In our country when six seasons visit alternately, it is rather unnecessary to use heavy clothes, but a thin shirt is enough except in the two winter months. To use heavy suits as the Western people do, is against healthy habits in consideration of the climate of this country. It is suitable for the people belonging to the cold country, not for out tropical country.

Life would not be worth living if one catches cold by walking bare-footed for a while and if one suffers from headache by going out in the sun just for a moment or fever attacks one when one is wet with a bit shower of rain. So from your early age, have a contact with Nature, walk barefooted, sit in the sun and let your body be wet in the rain. If you live

in this way, being one with Nature you will have an iron-built body and hardy constitution from your childhood and boyhood days and you will be able to live a life free from all diseases as wild animals do.

(6)

DO 'PRANAM' OR BOW DOWN TO YOUR ELDERS

Our mind is filled with different feelings with the touch of different parts of bodies. If the younger bows down to his elders, and touches their feet—it awakens affectionate feeling, emotion of blessing and good wishes in the heart of elders for the younger. These blessings and good wishes of our respected elders are invaluable treasure for young boys and girls. Their life becomes happy and prosperous who are blessed in this way by their elders.

But those who are a bit arrogant, feel it below their dignity to bow down to their elders. If they have ever to do it out of etiquette they do it unwillingly with a suppressed disgust. Our body is not such a valuable thing that it can not be bent down to any one or that by keeping it erect like bamboo our aim of life will be fulfilled. It is a defect of one's character if one can not bow down to elders and respected, wise and qualified persons. Students who can bow down to the proper place have their advantages to shine in their life.

The Western people have a custom of shaking hands with one another to express their love and friendship. In the cold country only the hands are kept free and open, I think it is for this reason this custom has been introduced. But this handshake evokes a feeling of friendship and love only and

not of affection or blessing. In our society deep friendly intimacy is expressed by way of embracing one another. We exchange our good wishes by "Namaskara" (by clasping hands) to persons who are presently known or generally known without intimacy. We feel uneasy at, the thought that our children will shake hands with their parents or wise saints.

Some of the well-known leaders of our country have advocated with stress to introduce the custom of handshake in lieu of bowing down to the elders. It is for this reason that we have touched this point here. One should not give up national custom if it is not a prejudice or a superstition or a bad habit. Indian National custom of bowing down to elders, embracing friends and exchanging good wishes by clasping hands seems better and more developed than that of the single custom without the second of shaking hands of the West.

The children of the West call and greet aged persons by name. But this is taken to be against the rules of good manners in India. Students should judge for themselves what is better.

(7)

DO NOT BE ADDICTED TO ANY BAD HABIT

Addiction to any bad habit is called "Byasana" i. e. that which stands on the way of physical and mental progress is called Byasana. So Byasana is addiction to alcohol, hemp, bettle-leaf, tobacco or an addiction to cards, dice, or gambling. Another bad habit of taking tea or coffee has been added to it in the modern age.

(A) Cigarette—Bidi—Snuff—-Bettle-Leaf

Students generally are not accustomed to drinking or taking hemp etc. But the habit of smoking and taking snuff is prevalent among some of them. The bad effect of these intoxicating things have been stated in the text books on Hygiene for school students. So we need not go into details here; we shall deal with it briefly.

There are some poisonous substances like Nicotin and Ammonia in tobacco. We can easily guess how poisonous the tobacco is when we see the water of the hookka be so much poisonous for the contact with the smoke of tobacco. Hookka is a tobacco pipe in which the smoke passes through water in a coconut shell with bubbling sound. It is heard that it was current custom in China to commit suicide by taking this water from the Hookka or hubble-bubble. In fact the water of the "hookka" turns to be so much poisonous that if one takes a good quantity of it surely he will meet death. And also if this nicotin poison of tobacco is injected in good quantity in a body death is sure to follow.

The Nicotin in tobacco weakens the nerves and disturbs the normal function of the glands. As a result of it the growth and development is checked and health deteriorates.

Those who are not addicted to any intoxicating things can fight against deadly diseases like Cholera, Typhoid, Pox or Pneumonia etc. and be cured by the strength of their vitality. But on the other hand those who are addicted to intoxicant will die if they are attacked by these serious diseases. It is because poison is already accumulated there in their body; therefore they fall an easy victim to these diseases.

The vitality which milk contains has the power to destroy the poison of nicotin to a great extent. So the habit of occasional smoking does not affect so much to them who take daily one K. G. or 2 pounds or more milk regularly. But those who are not able to take sufficient milk spoil their health, diminish their longevity by being addicted to this intoxicating habits.

Too much of smoking and taking too much of snuff injure dangerously the functions of the nerves in the brain and students often are attacked with Insanity or Cancer etc. Thus they lose all hopes for their future life and all the hopes of their relatives for him end in smoke.

So never be addicted to smoking and snuffing habits in student life and thereby ruining your future life.

Bettle-leaf itself is not an intoxicating substance. There is no harm in taking it. But when lime and catechu are mixed with bettle-leaf, it turns to be intoxicating. It is told—it does no harm to married people if they take bettle-leaf mixed with lime etc, after two main meals. It helps digestion and it makes up their wastage of calcium and albumins etc. These two again are very important for a mother for the body formation of her child. This wastage is compensated to some extent by taking bettle-leaf lime and catechu. Besides this as we have told before, it is helpful for good digestion. It is for this reason bettle-leaf is so much used by the married people of India. Our system can not assimilate more lime or catechu than what is taken up once or twice with bettle-leaf, So if even married people take bettle-leaf more than twice a day that excess amount of lime and catechu brings about a poisonous effect on the whole system. It. seriously burns the cells of the spleen

and liver by its harmful poison. Sometimes it is even mixed with blood and is carried over to brain and thereby causes severe headache. Thus too much chewing of bettle-leaf with lime etc. is also harmful to health and longevity. Students should not take bettle-leaf, for they have not the same reason for which married people take it. So student and unmarried people should never be addicted to this harmful habit. It is for the same reason the widows of our country are forbidden to take it.

(B) THE HARMFUL EFFECT OF TAKING TEA

According to our scripture Lakshmi is the Goddess of wealth and prosperity. The owl is the favourite carrier of this Goddess. But owl can not see by day. They are fond of the darkness of night. There is a figurative significance behind this imagination in making owl the carrier of Goddess Lakshmi. Those who are the worshippers of wealth i. e. the merchants and businessmen are as blind as owl i. e. they can never look for the all round welfare of the human society. They love to be in the darkness of their own self-interest, for which always they try to acquire money by hook or by crook. Only to earn money is the aim of their life.

We all know about the heinous effect of the opium, business in China by foreign traders. They have done more harm to India by introducing tea than what they did to the Chinese by introducing opium there. In our young age we have seen—they have at first opened a few Tea-stalls in most of the cities and towns of India and have distributed prepared

tea free of any charge to general public. Thus they have made Indian public habituated to tea within 2 years only, and have planted tea in the vast areas of the country. Thereby they are making high profits more then what they expected. Tea business is now a very profitable business.

But tea may be a drinking for the inhabitants of cold country who are generally addicted to liquor. It does not suit those who belong to this tropical country. Even the people of the cold country must suffer if they take an excess quantity of tea.

As there is Nicotin poison in tobacco similarly there is Caffeine poison in tea. It is equally harmful as Nicotine for health. Pure milk can destroy the poisonous effect of Caffeine. To take tea once or twice a day does no harm to a person who takes sufficient pure milk per day. But it will be seriously harmful to those who takes less milk or does not take milk at all. The Caffeine in tea diminishes hunger and weakens the proper function of the spleen and liver. The liver and the spleen have the most important responsibility to perform. The food that is taken is helped to be duly digested by the secretion of these two organs. From digested food these two organs make blood, which sustains the whole body. Moreover, these two organs destroy all sorts of disease germs and help to the natural growth and nourishment of the body. If these two important organs become out of order or too weak to perform their functions there will be no hope of regaining the normal health, normal growth, normal longevity. The Caffeine poison in tea is most harmful for these two organs. It makes liver & spleen weak and inactive.

In our country the habit of being addicted to tobacco, wine

any other intoxicating thing is confined to male members only. Women of respectable family never touch these things. But tea has entered our kitchen and has become a very favourite drink to our ladies. If our women turn to be unhealthy this will affect the health of the future generation also. So tea is doing harm equally to all men, women and children.

Europe and America are cold countries. Poverty is not so acute there as we have in our country. The people of these countries take enough of nourishing food and they take sufficient milk, fruits etc. So tea can not do much harm to them. But these intoxicating things are so tempting that people often fail to control themselves and can not keep their measured dose and thus invite diseases. It is for this reason the thoughtful men of the West even are often warning about the harmful effect of tea.

The well-known Indian scientist Sir P. C. Roy has quoted a few lines about the warning of the Western scholars in his Bengali book titled „चा-पान ना विष पान[107] (Cha-pan na Bisha-pan) i. e. "To take tea is to take Poison". We are quoting a few lines from those quotations for the information of our students :—

Dr. J. Batituke says, "It has not yet been decided whether a cup of tea is more harmful or a bottle of brandy is more harmful?"

Honourable R. Russel say—"Some may not know the poisonous effect of tea and coffee. This type of drinks leads to gradual deterioration of health. These drinks affect nerves,

[107] cā pāna nā viṣa pāna (Bengali)

brain, digestive system and even stomach. Sometimes again a small quantity of tea can disturb sound sleep at night."

Dr C. A. Tirrel M. D. has said, "Tea contains the strong tannic acid. It is never a food but an intoxicating drink only. It has a stimulating effect. If one takes too much of tea, one will suffer from weak digestion, and his nerves will be excited and later on it develops into other subsidiary diseases like quick palpitation, dispepsia, general weakness and short-sightedness. Each cap of tea contains 2 ½ grain of caffeine which have a dangerous poisonous effect. It develops into dispepsia, insomnia, anemia and constipation."

Dr. J. Walter Kar M. D. has written in his book— "Tea and Coffee excite the heart and nerves. Tea of tea develops the diseases like dispepsia and nervous weakness even though a small quantity is taken. It also turns into heart palpitation giddiness and lastly that serious type of disease like Insomnia.

It can now be realised from all these quotations of the Western physicians and scholars how harmful tea is. What we spend for buying tea can easily be spent for purchasing nourishing fruits like dates, nuts, pine apples, Papaya or any other fruit that satisfies hunger, nourishes body as well as do good to the general health. So try to avoid this type of tendency to spend money for this harmful tea.

With every cup of tea we have to take a good quantity of sugar. Condensed treacle or raw sugar (गुड़)[108] contains calcium, iron, vitamin and other nourishing substances. But

[108] guḍa

sugar when refined loses all these substantial food values. So it is quite evident that in sugar there is very little food value except carbo-hydrate. Sugar that is taken with tea which is not wanted by the constitution accumulates uric acid in the system and affects teeth and develops into Anemia. It also develops into Diabetes and Gastric ulcer etc. So it is not only tea but its constant companion sugar is also very harmful for our health.

We have to give up now this habit of taking tea as the Chinese have given up the habit of taking opium. If does no good in this tropical country and not even in cold country.

We want that, you students should devote yourselves to exile the bad habit of drinking tea from our human society. You girl and boy students, you should never be tempted by the false advertisement of the Tea dealers and planters. You should swear that "We shall never touch this harmful tea in our life."

If you can give up this bad habit there will be chance for the future generation to be free from addiction to this harmful habit.

(C) COFFEE

Coffee is a twin-brother of Tea. You should also give up the bad habit of drinking Coffee. Coffee also contains Caffeine. Caffeine is a powerful poison. Coffee induces an excessive flow of Hydrocloric Acid into the stomach. So habitual Coffee drinking may produce stomach ulcer and other various ailments. Coffee is not less harmful then tea.

(D) PLAYING OF CARDS, DICE & GAMBLING

Gambling has been declared illegal by the Govt. of every country. Still it is prevalent everywhere. Though the playing of cards or dice do not involve any physical exercise still it attracts and tempts the young men and women just like an intoxicating drink. The village boys are very much attached to the playing of cards. They become so much occupied that, they would not even hesitate to neglect their duties for the sake of playing cards. But this kind of play is only fit for the old retired men who have not the power of doing physical work. Young active students should not indulge in this kind of idle play. Now-a-days the struggle for existence is growing so acute throughout the whole country that students should not waste time in these useless idle plays. It is better for them to help their guardians by producing vegetables in their own gardens instead of playing such kind of games. Making pieces of wood for fuel by one is a good exercise for stomach and liver. This type of work will make the stomach and liver healthy and a good blood circulation throughout the body. As a result of it body will be free from all kinds of disease. This kind of work also makes the body strong and stout. Hence students should give up these habits of playing at cards or dice and devote themselves to work or study which will help their physical and mental progress.

मा दिवा स्वाप्सीः[109] (Ma diba swapsih)—Do not sleep by day time. If one sleeps by day, one may not enjoy the pleasure of

[109] mā divā svāpsīḥ

sound sleep at night. At night deeper the sleep it is the better for health. Sleeping by day makes night sleep light and the blood hot. Light sleep and hot blood lead to Wet-dream in the case of young boys. It is for this reason to sleep by day is so-harmful for students.

During summer due to the heat of the sun the nerves become tired and weak. It is for this reason sleeping by day in summer is a bit necessity. It does not do any harm to the old and aged people. But if student feel necessity to sleep by day time they should rather lie in such a posture as would be helpful: to relax the whole body for ten or fifteen minutes. It will act as substitute for sleep and will refresh the body to make it active and energetic. To win over the weariness and sleep by this process is known as "Shabasana" in our Yogic books. Shaba means a dead body. Nerves will be relaxed in such a way that the body will appear as a dead body. This is why it is called Shabasana.

(9)

AVOID READING NOVELS AND FICTIONS.

Novels and Fictions if not of high standard can never inspire the mind with high thoughts. Most of the light novels deal with disappointed love or shallow union of the lovers. Students become precocious at a tender age if they indulge in reading these books and a sexual feeling develops in them untimely. So it invites bad effect oil the future life of students.

Too much reading of novels and fictions makes the mind fickle and restless. Students who are habituated in the reading of these novels can never concentrate their, mind to

read any essay containing deep thought neither they can be attentive properly to their studies—this is the evil effect of reading novels and fictions. It is for this reason student should rather give up this habit of reading light novels and fictions.

But after some serious study for research work, reading of light story is helpful as relaxation of the mind. So this type of light reading is not harmful to students of higher Degree class or University class students, who have to do serious studies. But they should be careful to see that they do riot become too much attached to this light reading or that it does not become a hobby for them. Not only for students even the elders should be careful about this habit.

Too much visiting to Cinema is also as harmful as reading of novels. It also makes the mind fickle and disturbed. It destroys the power of deep thinking, the originality of thought and ideas decreases, power of concentration declines. This too much attachment to Cinema and novels on the part of students stands on the way of their aspiration for deep knowledge and as a consequence of this the number of meritorious students is gradually decreasing in the University. It is really surprising to see that very few of our students holding higher University Degrees, have real knowledge in the real sense of the term. The only desire that they cherish is to get the Degree by fair means or foul. Now-a-days deep knowledge is very rare amongst our students. The Indians who were- once respected by all other nations of the world for their genius and depth of higher knowledge have now lost this past glory.

The luxury, idleness and mental lethargy of the Indian

students are increasing day by day. They are ruining the national glory and culture. It is due to their reluctance to labour and attraction for happy-go-lucky way of living which stand on their way to be victorious over the struggle for existence. This sort of degeneration amongst students hampers the national progress.

(10)

KEEP STRAIGHT YOUR SPINAL CORD WHENEVER WALK, SIT OR LIE DOWN IN BED.

To stand or sit in a crooked or curved posture or to lie like a dog is harmful to both mental and physical health. It is through the spinal cord that the current of energy flows upwards and downwards. The blood circulation also passes through this way. If the spinal cord is not straight it hampers the smooth flow of energy and blood. If it is crooked it disturbs the normal function of the heart and lungs. It is for this reason those who have bent spinal cord suffers from this or that disease, He gradually loses mental courage, strength of mind and firmness of character. So long the spinal cord will remain straight and flexible infirmity can neither touch the body nor the mind. The body will remain as straight and stout as a young man and mind will be full; of youthful vigour and energy.

(11)

GIVE UP THE HABITS OF SPEAKING ILL OF OTHER

Speaking ill of others is as enjoyable a good dish. Common men are fond of this habit. But this is a very bad habit which exposes the meanness of mind and it reveals the fly-like nature or fault-finding nature. **"One who possesses a spotless character will always try to hide others' fault."**—To speak ill of others is as painful to those who are highly cultured, as they feel reluctant to speak ill of their near ones. It is for this reason they always try to do away with this habit and try their best to hide others' fault. The ordinary people possess g, mixed nature—they have both good and bad qualities. Those who are really great, can overlook all faults in others and try to take account only of the good qualities in them.

You students, you should try to possess this kind of good character. Do not indulge in the habit of backbiting and thereby reveal the meanness of your character. Follow all these principles of good habits, lofty character, be illustrious, be magnanimous. You should be and you must be worthy child of your country, worthy citizen of your native land. Amen!

GOOD MANNERS

(1)

„न पाणिपादचपलो न नेत्रचपलो भवेत्
न स्याद् वाक्चपलश्चैव न गात्रासनबादकः ।।"[110]

(Na Panipadachapalo na netrachapalo bhavet,
Na Syad bakchapalaschaiba na gatrasanabadakah) **Panipadachapalata**—to move hands, legs or knees now and then is called Panipadachapalata. This is a Mudra-dosha, a peculiar unmannerly habit. This type of unmannerly habit expresses the restlessness of mind and unsettled indisposition. Tt is against the rule of good-manners to move limbs like this before the teachers, parents or elders. So students should be careful of this unmannerly habit.

Netrachapalata—To look hither and thither— reveals the want of patience and poise of mind or rather expresses the restless character and want of concentration. So Students should not indulge in it.

Bak-chapalata—To talk too much, useless talk or idle talk reveal ficklemindedness or mental degeneration. Those who have this habit of talking, lose the power of high thinking or deep thinking. So students should always give up idle talk or useless talk.

When two persons start conversation on something if one interrupts before the other finishes, it is also included under

[110] na pāṇipādacapalo na netracapalo bhavet
na syād vākcapalaścaiva na gātrāsanavādakaḥ

this principle of Bakchapalata, or want of restraint in talking, This type of Bakchapalata is against the principle of good manners. You are to wait patiently listening to the other so long as he continues talking. When he finishes start your own.

Gatrasanabadana—To make sound by striking one's own body or others or beating the seat is also an example of mental restlessness. It is annoying too others also. So these habits should be given up by all students.

(2)

If for your unmindfulness your leg touches the body of your class-friend, colleague or any other unknown person you must utter 'sorry' with a repenting: tone for that and if your leg strikes against your elders you must bow down to them, then and there.

(3)

Stand up at the very moment your teacher, superior or elder enter in the room. Be seated only when he- permits you to do so.

(4)

If you ever find any of your superiors or elders carrying a load or anything if you are empty-handed try to help him or her by offering your hand to relieve him or her.

(5)

Who is qualified and superior to you in knowledge and wisdom, show him due respect though he may be younger than you. Respect older persons though he may come from lower class or uneducated family. Show your respect by offering seat to him first and then be seated yourself. Treat

with love and sympathy with the students of your equal age, friends and juniors, though they may be poor and uneducated.

(6)

If you take meal with others start together and when over, leave your seat with other. If you have to leave earlier for any urgent work, leave your seat with the permission of others.

(7)

Do not stare at the buses or carriages or vehicles full of school or college girls. It is out of etiquette on the part of the boys, to look intentionally at the girls. It is against the rule of good manners and against the rule of Brahmacharya. When you meet a girl while passing by, do not fix your eyes on her face intentionally, rather look at her feet or turn your eyes in other direction.

(8)

Women are the mothers of mankind, so they always should be regarded, they are always to be respected at all cost. If during your travelling by bus or train, you ever find any lady standing for want of space, help her by offering your own seat. Women can labour hard in our household duties. They have more patience and efficiency than men in household work. But they can never bear the hardship of the activities of the outer world. It is not very tedious for a man to go standing in a bus or train. But it is against decency as well as is troublesome for a lady to go by standing in a bus or a train. Whenever you find any woman wellknown to you, carrying a load herself for the want of her companion, do not hesitate to relieve her as much as you can.

(9)

Girls should not use costly dress or coloured dress when they go to schools or colleges. They should use simple but neat clothes. A girl student should not be too careful of her dress. She should be indifferent to all these earthly wealth but should aspire for the wealth of her inner soul.

(10)

Always show your sympathy, love and good dealings to your servants. If you have ever to introduce them to others do not use the word 'our servants'. You should rather say 'helper to our household work' etc. If they are introduced as servant it is sure to hurt their self-respect.

It is heard that the use of the word 'servant' is forbidden in Switzerland. Servants or cooks are regarded as assistants and they are treated with equal dignity and. respect as the other members of the family. They dine together on the same table as the members of the family.

This is a very good custom. We had a similar custom in our country. The old aged servants were never called by their names by the younger members of the house. They were called as elder brothers (Dada) or as uncles (Kaka). The maid-servant was regarded as 'Jhi' or the daughter of the family and she was to be treated equally as a daughter. It is for the sake of livelihood that one has to serve others. One person can never perform all the duties of a house. As there is the necessity for the officer and clerks in an office so also there is the necessity for a peon or a gatekeeper there. In this sense all of us are servants or assistants to one another. So servants and maid-servants should be accepted as assistants and

members of the family and should be treated with love and kindness. It is love .and sympathy by which not only men but birds and beasts even take us as their good friend and submit to us. The more we can love others, the more our heart will be developed, the more our heart will be expanded, and thereby we shall be able to be a real man noble man. Servants should be given the same food what we ourselves take. Those who can not do this, or even do not like to treat their servants as a necessary member of the family, should not appoint servants to help them but should do their work themselves.

Chapter V

Character Building

The present system of education in our country is confined to the study of text books alone, and as such leaves outside its purview the aspect of the student's character-building. The West has not, however, so narrowed the scope of education. The scheme for the expansion of education in those countries is being reorganised and modified with a keen eye on the aspect of character building of the younger generation. There being no relation between the aspect of character formation with the modern system of education, the diverse trends of education are found to flow in a narrow current. It does not thus fulfil the individual need and the greater need of the society.

We have branded the Western Civilisation as Materialist. The orthodox Hindu applies this term with a bit contempt. This attitude of an average Indian to the worldly-minded West is rather natural, though not justified. The good qualities of an Westerner such as consistency in speech and good behaviour, refined taste, dutifulness and all sorts of sacrifice for the wellbeing of his countrymen are rather rare in a modern Indian. Modern India has lost the strength of character and likes to imitate others. It does not befit her to find fault with the West.

According to the Indian tradition, cultivation of character is the cultivation of Divinity, cultivation of godliness. While the West has sought to make people modest and disciplined,

the wise men of our country have tried to unfold the divinity already in men. The development of mental faculties constitutes character, and it is based on self-restraint and devotion. Apparently, there is no disagreement in this respect between the East and the West. If the West could not accumulate force of self-restraint and devotion in their character the modern progress of science in those countries would not have been possible. This aspect of character of the West lies behind her expedition of world conquest. The West is now dominating is now spreading influence over the whole world. At the root of this influence there is their self-discipline of character and austerity which are the invaluable treasure of nation.

The aim of character building is to enable one to assert oneself honourably in the material life full of struggle. The materialistic West has effected a lasting impression of her own idea of character-building in the minds of her people. India will have to acquire this strength of character of the West if she wants to substantiate her position in the affairs of the world.

The people of the West enjoy the material world by dint of their power, while we, boasting of our spirituality, are in reality merely wretched beggars, lazy and spineless. No doubt India contains godly men but they are like a banian tree in the bushes of jungle» They are handful.

Student life is the proper time for character-building. The students acquiring the strength of character can inevitably lead a nation to a great awakening. Refined taste, dutifulness, self-reliance, truthfulness, patriotism and other similar good qualities are symptomatic of ideal character.

In this chapter we shall deal in details with these qualities of ideal character.

Good Taste

Good or refined taste is rather a rare quality amongst our Students. The dirty surroundings of Boarding houses, the indisciplined way of living there, cannot but attract one's attention. Books and note books are kept in a disorderly way and clothes are thrown away here and there at sixes and sevens. The floor and the surroundings are all dirty-and filthy. There is no sign of good taste, there is no sign of refined taste in their way of livings.

If the young students appear in a group in the place of worship or in any place of ¡performance or festival, the organisers become afraid to think of what trouble these naughty unruly students would create! These rude unmannerly students pluck flowers and fruits from gardens without asking permission of the owners. These young students also do not hesitate to disturb the tranquility of a hermitage by making loud noise and singing light Cinema-songs and shouting at the top of their voices. They do not feel the urge of being calm and polite even in the peaceful atmosphere of the hermitage. On seeing whom the elders' mind should be filled with joy, gentle and polite behaviour of whom will awake affection of feeling in elders' mind, instead of that elders' mind becomes alarmed and annoyed on

perceiving the group of students, who are future citizen of our country, who are future hope of our nation.

So every student should be conscious, how disgraceful it is to have this repulsive attitude on the part of the aged public against them.

We remember in this connection, of the students of Japan and Europe or America. The students of our country who go to abroad for higher study realise well the gulf of difference between our-students and the students of those countries. When they come back from foreign, the ugly mode of living and unmannerly behaviours on the part of our students appear too shabby and mean to them.

The love for neatness, cleanliness and the sense of discipline, dutifulness, politeness and refined manner and good behaviour of the Western students bespeak of the truth that they are the real wealth of their country and they will really serve their motherland by their ideal civic life. Their student life evinces this very fact.

We like to see those good manners, courteous behaviour, gentle and polite nature of the Japanese and Western students in our Indian students.

Dutifulness

Man is not born to be concerned with himself only like an animal. He has duties to his relatives, to his society and to his country. The educational training provides facilities for students to be fit to do these duties properly. Being highly educated and cultured students should be of refined character,

dutiful citizen of the state and perform their duties properly in their student life and in their civic life—it is the demand of our society to the students who are the future citizen and leader of our country.

Student life is the best time for acquiring knowledge. If the study is solely confined within the text books, the Knowledge will remain incomplete. So students should read many other; out-books besides their text books to increase their sphere of knowledge. Not to speak of this out-knowledge, even out students have no zeal to study their text; books thoroughly which can help them to pass their examination. They lack the spirit of learning their daily lessons even with full concentration. They depend solely on notes. The only hope that they cherish is to cram the notes and to pass the examination anyhow without going into serious study. Majority of the students cherish this mentality. It is for this neglect of study moral degradation is now prevalent among a great number of students. They take unfair means in the examination hall. They answer their questions by copying other's answer or taking notes from books secretly. This unpardonable wrong conduct is increasing day by day among the students. **This kind of moral degradation of our students is very painful to us all.**

The students who become thus addicted to immoral act in their student life will turn to be quite irresponsible and without any sense of duty in their future life also. It is for this reason we find that the work is done now half-heartedly without the least discipline in this post-independent period in India while it was performed so nicely with order and discipline in the preindependent period. Each department had

at its head one of the British officers as in-charge. The Indian subordinate officers used to perform their duties with the full sense of responsibility and whole-heartedly for fear of their superiors. Those who are lazy and reluctant to do their duties, work not for duty's sake but for fear of losing their job and for fear of their Head of the department. If they think for a while that "for my negligence the public will suffer a lot", they can never think of playing tricks with their work and thereby deceive others.

If we try to find out the reason for this moral degradation and reluctance to duty on the part of the students, we can not but think of their parents and teachers. Mind of the students develop according to the Environment of the students. The children can never be without character if both of the parents are of good moral character and high culture. If both the parents are educated, their children can never be stupid. Inspite of the defects of their parents, if students come in contact with good and noble-minded teachers they can overcome the short-comings of their ancestors and turn to be good and noble. But it is regrettable that such ideal parents or teachers arc very rare in our society now. It is for this reason that the high standard of morality is also now rare in our society. Parents, who earn money at the expense of their character, that is, by unfair means, can never expect that their children would be morally strong, pious or can ever have any high ideal in their student-life. It is never possible for a son to be truthful if his parents do never hesitate to tell a lie for their own petty self- interest. Very few are the teachers there in our educational department with strong personality who can inspire the latent aspiration for knowledge among

the students and wake-up the higher ideals of human life in their minds.

For students mental progress and to remove their degradation and mental and spiritual morbidity they need association of energetic high-minded, highly cultured men, who are of loving nature and spotlessly pure character whom the students cannot but revere, cannot but love. Now-a-days we can not make arrangement for the association of such noble teachers for students—the inherent cause for the degradation of students is this. So we can never think that students are only responsible for their mental and moral degeneration. It is our own society which is full of moral debasement. Defective educational system of ours and the irresponsibility on the part of the parents are collectively responsible for this degradation.

In the ancient days the sages who were great scholars and above worldly attachment, were at the head of the educational departments. They used to organise and manage it properly. In the later period they were replaced by the Buddhist & Hindu monks who were living figure of wisdom and renunciation. These wise and noble monks used to organise and manage the Universities, and the centres of higher education. The educational system was greatly affected by the foreign invasion which did not spare Monastaries and the University Libraries which were set on fire and destroyed. After this period, the Brahmins took the charge of education in Muslim India and used to manage it according to their capacity. These unselfish Brahmin teachers used to impart education with a spirit of sacrifice like the ancient sages and the monks of the medieval period. They hated the system of

imparting education in exchange of fees. This system of imparting education in exchange of fees is against the ideal of our country. It is also quite unsuitable for this poor country of ours. It is for this reason that the education of our country is becoming so expensive and complicated gradually and the proper development of education is being hampered and so the standard is becoming so miserably low.

We appoint a man encumbered with half a dozen children as teacher in a school or a college. But we can not pay them so well as to maintain their whole family. So they have to depend on other means besides their pay in schools or colleges or they have to work as private tutors. As they have to attend to these extra work they cannot devote whole-heartedly to their duties in schools or colleges. We can not blame them for this.

The monks and the savants who have renounced the world are also belong to our society. If we do not allow their labour and diligence to be wasted without any purpose but employ it properly in some good work, the society itself will be benefitted. We cannot expect work of any other type from these monks, but we may get some help in the organisation and general management of some educational institutions from those who are highly educated amongst them. These monks and savants of our country for centuries have kept the torch of learning ever burning. There would not be want of sincerity and earnestness on their part in imparting knowledge to others. If our state takes their help even now, the students of the country will be greatly benefitted. We can get enough help from them only for exchange of fooding and clothing which I think we would never get from those teachers with many encumbrances.

If these highly educated monks and savants and those who are truly devoted to this job of imparting education contented with a low pay, and those scholars who are indifferent to worldly pleasures and also those young men and women who are highly educated but are reluctant to be entangled in a married life,—are given the charge of education in exchange of their fooding, lodging and some remuneration,—we can easily re-establish the old custom of our country of imparting free education on the part of the teachers without any pay and receiving education free on the part of the students. It will make education easy and the problem of education of the poor country like ours will be solved easily and the old tradition of our country will be re-established, and revived.

It is not at all proper to regard education as the sole way of livelihood of some persons with many encumbrances. They must have other departments open to them except this education department.

If in this way it is managed by highly educated monks and scholars indifferent to worldly happiness, unmarried young men and women of character, the students of our country will be highly benefitted, and, will come in touch with ideal teachers. They will learn how to be the possessors of spotless character and responsible citizens. Thus Education will spread over the country at a very low cost.

But if instead of these monks and savants family men with many encumbrances are appointed, they must be given the proper salary for it to enable them to maintain their family.

We appeal to our leaders to organize the educational system of our country with the co-operation of both the

savants and monks who have renunciated the world and also those of the family men and to make facility for every students of the country to get free education or to get it at a cheaper cost.

Self-Reliance

Self-reliance is an essential factor in the development of character. The more is the want of this quality in a nation, the darker is its future. Degradation of the civilized Greek and the Roman, people started from the very day when they shifted all responsibility on their slaves and began to indulge in perfect happy-go-lucky life.

The educated civilized class of India has left their work of ploughing and tilling their land to the peasants and farmers. They depend on them for other house-hold duties. The young boys of India feel it below their dignity to carry anything home if purchased from the market or even to do their household duties. So the same event is going to happen in India as it happened in Greece & Rome. The very first chapter of this history is the partition of India and creation of Pakistan State which will bring continuous suffering of the public of both the States.

In this modern age tillers are the owners of the land. The educated class will be displaced without proprietary right on any plot of land and will have to take refuge in the rented houses of the town. Due to ¡aversion to work for centuries they have lose all energy for it and have been deprived of some good qualities like forbearance, patience, painstakingness etc.

The educated youths of eastern part of India try to avoid the work which demands physical labour and hardship. Thus being defeated in their struggle for existence has turned to be foreigners in their own land. They are losing everything including their own trade and Industry. Because of their ease-loving nature they have developed a special liking for clerkship. The number of East Indian soldiers is very few in the Indian Regiment of Independent India. The educated youths of Bengal have a tendency to get admission to Air Force rather than to Land Force in as much as the former does not require any physical labour and is as easy as clerkship. If the students are not taught strictly to be self-dependent in their student life it would be very difficult for them to build themselves up into active workers, hardy and painstaking citizens of their country. It would not also be possible for them to avert defeat in their struggle for existence.

In the ancient educational system of our country and in the medieval period training of self-reliance was specially stressed. There was no consideration for a student who came of a rich or a royal family«. Both rich and poor students had to learn to be self- reliant equally. It needs be specially stressed in student life that there is nothing to be ashamed of, if one does one's own work. The student of the West are taught this from their early childhood and so they grow up as active and energetic persons in their future life. It is only due to this self-reliance that the Western people have progressed so much in every sphere of life. They are victorious in the struggle for existence. They have advanced so much in every field of knowledge that they are now regarded as the highest civilized

nations of the world.

It is desirable that the old systems of self-reliance of our Hermitage, and of our Monasteries should be introduced in the modern Hostels for the good of our student. They themselves should do their marketing by turns, cleanse their utensils after their meals and wash their own clothes themselves. They should not get chance to be foppish by using clothes washed and ironed by washer-men. It should be the rule of every Hostel that they should not get any help from the servants of the boarding for their personal necessities. If we really want in our students to develop active and energetic personalities we must teach them to be self-reliant also.

In the poor and the middle class families of India women are to do all the household duties. In addition to this the easeloving male members of the family demand every sort of comfort and service from them shamelessly. But when their service turns into torture rather than delight, it becomes harmful to their mental and physical health. It is a moral duty of everyone to keep everything neat and tidy. The head of the family should also be self-reliant regarding this. He who has, been trained in this way of being self-reliant would even like to avoid the care of his near ones. But our male members are devoid of this good sense.

The boys of Indian family think themselves as junior head of the family and their mothers and sisters also, being blind by love, never teach them to be self-reliant. It is for this reason that the boys who live with parents turn to be idle and lethargic and reluctant to do any household work. The rules and principles which we suggested for the boys and girls living in hostels are equally applicable to those living with

their parents.

Students living with their parents should also make their own bed, wash their own utensils after their meals. They must clean their own clothes on holidays. Work, which require physical labour like chopping of wood for fuel, is also good for students. This type of physical labour makes the weak stomach strong and healthy and the body becomes fit for all sorts of hard labour.

Students should have taste for flowers for which they can prepare beds by themselves, can make vegetable garden near about the house. The guardians are also to be alert regarding this habit of being self-reliant on the part of the students. The young boys and girls who are self-reliant in all respects and are hard-working, will be assets to the national progress. The ideal of "dignity of labour" of the West should find full implication amongst our students.

Food problem is growing acute in our country. We ourselves are to solve it any how. The "grow more food" campaign has not been so much effective. During the harvest time in a rainy season many of the ploughmen often suffer from various diseases. Due to this and also due to the want of oxen for ploughing, many cultivated lands are left barren and uncultivated. If we like to make "grow more food campaign" a real success, we should help these ploughmen in the villages. They can be taught various modern methods of ploughing by which they can improve their old methods and get better production. Many young men are unemployed in our country. It is not a difficult task at all to organize volunteers from among them and send them to help the farmers in the villages. The .volunteers should not demand any wages for

their service. They are to help the sick and the weak farmers going from village to village in their ploughing and sowing or in harvesting in exchange of lodging & boarding only. We cannot neglect cultivation while India is mainly an agricultural country. So the educated young boys are to give up all habits of foppishness and stand by the cultivators and help them whenever any necessity arises. We appeal to all the political parties leftist or rightist to organize such a co-operative or welfare centre for the benefit of the farmers. If we can develop this type of attitude in our youth to help others without the least self-interest, we hope we shall be able to do away with this want and poverty and moral degradation of our county. Let the ease-loving lethargic youths be active and conscious of the value of physical labour. We want to see them hard-working .and energetic and determined to remove this crime of idleness from the whole Indian race. In this connection I like to remind the students of the advice of the sage Vyasadeva—

सुखार्थिनः कुतो बिद्या
नास्ति विद्यार्थिनां सुखम् ।[111]

'(Sukharthino kuto vidya nasti vidyarthinang Sukham)'—i. e. Those who are ease-loving and seek comfort are not fit for acquiring true knowledge. A true lover of knowledge knows no rest, no ease.

[111] sukhārthinaḥ kuto vidyā
nāsti vidyārthino sukham

Devotion To Truth

The members of human society are interdependent. Every member of the society or community has some responsibility and duty to every other member. It would be quite impossible to lead a social life if men cannot rely on others and trust others. Love for truthfulness is the root cause of this mutual trust and reliance. It is the bond of truthfulness which binds us together. It is this love for truth, devotion to truth, practice of truthfulness, are the part of an ideal character. Any deviation from this truthfulness and responsibility or duty towards nation will indicate a true degradation of a nation. When the whole nation is degraded there will be no question of mutual trust. We cannot rely on the truthfulness of a dealer. The shrewd businessman will avail of every opportunity to cheat the purchaser by demanding high prices. The consumer has got this experience and so he starts higgling with the seller. For want of this truthfulness in our country even the father cannot trust his son or friend cannot have faith in his friend, nor even the preceptor upholds faith in his disciple. The cloud of faithlessness, doubt and distrust prevails everywhere.

This want of truthfulness stands on the way to personal welfare as well as to national welfare. Unreliable persons can never trust each other so they can never rely on others. In good faith they cannot be united and organize anything with mutual co-operation. We are deviated from the truth because we do not possess so much mental strength, unselfishness and Justice which we should have possessed to be truthful in the real sense. It is for this that we hear people saying without

the least hesitation—"we cannot do anything without taking recourse-to falsehood. It will be difficult to stick to our service if we do not tell a lie. A business cannot improve without lying, without taking unfair means. If you do not tell a lie you will never be able to be a good advocate." etc. We have given up our devotion to truth and acknowledged the superiority of falsehood in every sphere of our daily life.

We feel pain at heart if anybody deceives us with a lie. It proves that though we often indulge; in untruth and practise it for our self-interest yet we never wish to establish falsehood in place of truthfulness. We have an inner urge for the love of truth, our inner conscience pricks when we cheat anyone lying. We are mentally weak, we cannot follow truth with sincerity in all the walks of our life.

You the students of independent India, you the students of the world give up the habit of lying, try to be the advocates of truth. 'To err is human.' You may have to face some scolding or light punishment from your guardians or teachers for some of your mistakes or misdeeds but never try to hide your offence by lying. Try always to avoid this weakness of your character. **"When I have done wrong, like a hero I will not fear for my punishment. For fear of simple punishment or reproof I will not take recourse to falsehood like a coward."** Thy to have this firm determination in your heart. If once you can develop this habit of being truthful and just with all sincerity, you will be able to overcome all temptation in after life too. Nobody will be able to purchase your character in exchange of money, that is, no one will dare to offer you bribe to help their misdoing.

„सर्वेषामेव शौचानाम् अर्थशौचं परं स्मृतम्"[112]

"Sarbeshameba shouchanam artha-souchang parang Smritam"—To overcome the greed for money is the best of all purification. If you can once be habituated to the practise of this good habit you will never be tempted to do anything to betray your own community or motherland for your self-interest. It is better to be a poor for hundred times taking recourse to truth than to be a rich by the help of falsehood or dishonesty. One who loves truth enjoys lifelong peace and happiness which is ever unknown to a man who is dishonest. He never gets his sons and relatives after his own liking. He may get a good truthful son but he may not live long. A liar or dishonest person often suffers both physically and mentally. God himself is the embodiment of truth so in His kingdom the superiority of untruth can never be lasting. As a fire work bursts out suddenly with a. dazzling brightness only to be extinguished instantly, so prosperity of a dishonest person in the same way does not last long, so it is always transient.

We often enjoy the result of good deed of a virtuous man in the society, so also we have to take share the sufferings of evil deeds of some evil doers and vicious person. The difference which we see between man to man is not real—it is superficial or illusory. Forget this difference. Spiritually we all are one. There is unity in all diversities. Fundamentally there is no scope for dualism or difference among us. It is for this that the whole nation has to suffer for the vicious activities of one

[112] sarvaṣāmeva śaucānām arthaśaucaṃ paraṃ smṛtam

individual and heinous activities of a nation affects the whole world. So it will be our individual, social and universal good if we can be just and truthful in all respects. So, you students, be truthful, honest and sincere. Do not worry over trifle loss or profit or sorrows or afflictions for the time being. Try always to remember the sayings of the sages—

„न हि सत्यात् परो धर्मो नानृतात् पातकं परम्"[113]

"Na hi satyat paro dharmo nanritat patakang param"—there is no greater reality than truth and no greater sin than lie or dishonesty.

Love for the Motherland

Man is a social being. We are as such different parts, as it were, of our society and country. The progress of society and prosperity of the country depend, therefore, on the activities of the individual members. A nation meets inevitable disaster when its members are exclusively concerned with self-interest neglecting the greater interest of the country.

All provinces of India joined the independence movement under the leadership of the Congress and independence was ultimately owned due to suffering and sacrifice of many workers and leaders who were inspired by patriotism. But this patriotic feeling of our mind has begun to die out soon. After

[113] na hi satyāt paro dharmo nānṛtāt pātakaṃ param

the attainment of independence provincialism has become a growing menace to country's solidarity. Now-a-days a Bengalee can hardly take an Assamese as his countryman and a Marwari cannot feel the tie of kinship with any except those belonging to his own community. Similar behaviour is noticed in the attitude of an Assamese to a Bengalee, of a Bengalee to a Behari, of a Behari to an Oriya, of an Oriya to a Madrasee and no inhabitant of one state can consider a man of the other state as his own man or relative. Patriotism has not yet properly developed in us inspite of independece. No province therefore, feels for the members of other States and pays little attention to the well-being and interest of the neighbours. Our personal interest, sectional interest and extreme provincialism are hampering the greater interest of the country at every step.

A small country like Japan had a great Empire and after defeat in the last war she had to face more acute problem of rehabilitation than is faced by India today. But she was not harassed so much like India in rehabilitating such a huge number of displaced persons. It is only because of the fact that the minds of Japanese and Germans are free from provincialism. Every one of them is inspired with nationalism and every one of them feels sympathy for the other. This is the why it was so easy for the Japanese and the Germans to resettle such a huge number of refugees in their countries. What the Japanese and the Germans had done so easily out of their love for their countrymen is not being done by the Indians due to lack of that quality.

Every department in the administration glaringly testifies the extent of degeneration we have undergone after

independence. If the administrators of the top most rank were of firm character, free from avarice and above all dishonest practices, it would have been easy to punish the miscreants and protect the honest ones. Subordinates in that case, would remain afraid of punishment and would not dare doing misdeeds. Corruption is dominating only because the number of honest and selfless administrators are gradually decreasing. We do not think of national interest, nor do we think for the wellbeing of the poor and ignorant mass. Personal interest and self-seeking motive is the order of the day.

I do not know of any country in the world where blackmarketing and hoarding of food staff can be thought of. Such thing cannot be possible unless there exists an unholy alliance of dishonest businessmen with corrupt government officials. This criminal offence towards the country and the nation is an unpardonable offence.

The word "Rakshasha" signifies—one who preserves everything for one-self. Rakshasha is absolutely concerned with self-enjoyment and self-interest. Our society being too much concerned with self-interest has been converted into a society of the Rakshashas, and the baser instincts of the Rakshashas are being -reflected in our thoughts and actions. The whole society is now in the grip of moral degradation and the social, political and economic life is subjected to this moral injustice. It is as it were a competition of self-seeking.

All of us have become selfish and have reached a very low plane of moral degradation losing the moral strength we had. It is a reality for the present but not an eternal truth for all times. If we think deeply into the cause of this downfall

whereby we have forsaken love for the country we shall see that acute poverty of the mass and the unfettered opportunity of the unscrupulous greedy sections of the rich class whose tendency is to hoard commodities depriving, the poor; and the attraction for material enjoyment in a section of the educated middle class who have been influenced by the materialistic ideology of the West, are responsible for this degeneration in every walk of life.

The educated middle class is the backbone of our society. This class has so long led the society and has taken over the administrative power of the country. If they can free themselves from vices they can build up a new nation free from poverty and free from oppressions of the greedy rich class. So it is of primary importance that the educated section of the middle class should be free from greed and temptations and should devote themselves for the wellbeing of the country.

I have mentioned in the foregoing paras that the moral degradation in the middle class of our country is due to the attraction to the material enjoyment acquired through the ideals of Western standard of life. We the Indians lack in the skill, untiring energy and diligence of the West. So finding it difficult to earn so- much as to build a brick-built house, to buy a car and to have bank balance in an honest way—these people take recourse to unfair means. The main cause of their moral lapse is, therefore, their desire to lead a life according to Western standard, free from poverty.

The ideal of Indian life is "plain living and high' thinking." The penniless Sadhus (monks) and sages of our country are called "Maharajas" i.e. the Emperor, the king of kings. It is because those sages are rich in spiritual wealth which is

always honoured by Indians in preference to material acquisitions. These sages are therefore, called 'Maharajas' for their spiritual wealth. Poverty to an Indian is never to be ashamed of—it is only looseness of character which; is really disgraceful.

The desire of the intellectuals, nay, of the mass to lead a life free from want and economic subjugation will not remain unfulfilled if we can combine in us the skill, honesty, self-dependence, patriotism and ideal of higher standard of life of the West with the spirit of sacrifice arid renunciation of our country. It is our primary duty, therefore, to arrest moral degeneration by removing aversion to work and characteristic lethargy by acquiring the good qualities of the West as mentioned above.

You, students are the future citizen of the country and the future prosperity of the country depends entirely on you. It is you who can rebuild the country. In this great land of renunciation and sacrifice you shall also have to be selfless and to focus your attention to the interest of the country and to the wellbeing of her people. Do not indulge animal instincts in your family life so that nobody can purchase you through money. You should be ruthless to the black marketeers and adulterators of food so that they being afraid of you, are forced to give up their trade. Nobody without spotless character can rectify others. Character is the most valuable treasure in life. Let you be rich in richness of your character. Let you get inspiration 'from the high ideals and firm determination of Sardar Patel; the iron man; the dedicated life to country's cause of Subhas and Jawharlal and the high ideals of the noble life of Mahatma Gandhi.

You should always remember the teachings of history that India remained under foreign domination for -thousand years and suffered a lot due to internal hostilities and provincialism. A land with her people can prosper through the moral influence of a few men. India's urgent need is for men of character who are idealistic and of untiring energy. Let you be up to that standard to dispel the disgrace of our country. Let all sorts of vices like communal disharmony, hatred for the neighbours and provincialism be removed from the hearts of our men through the influence of your pure and divine character. **"Love for the country is the best of all virtues."**—You proceed in the path of your; duty remembering this immortal sayings of Bankim Chandra. **Let your, motherland "which is greater than heaven" be the pilgrimage of the whole world.** Be un-selfish, generous and noble and glorify your motherland through your devotion, service and sacrifice. Liberate the country from the curse of poverty and illiteracy.

As a fallen nation we should first cultivate the love for our country and her people in the first instance in order to effect an awakening. But this love for country men is not the ultimate goal of human civilisation. An everlasting peace cannot be attained unless universal brotherhood is established. The blind love for own country in the West has given rise to extreme form of Nationalism. They are gentle and considerate in relation to their own men but are not ashamed in their tyranny on the people of other countries. Their humanistic outlook is confined in their behaviour towards a section of white people. Except a few noble men of the West the general section of white men do not trouble

themselves over the thought of welfare and prosperity of the black-race of Asia and Africa. There is no dearth of high ideals in this sacred land which has produced the Vedas and the Vedanta and so many sages and great men. The ideal of universal brotherhood is ingrained in our blood and. in the air of our country. This ideal of universal love is inconceivable by those who have been deviated from the true ideal of nationalism. So, if we can be inspired by true nationalism and can dispel the disgrace of our nation then the feeling of universal love will naturally arise in us. No separate effort will be required for it.

Nature, like our mother, can not feel comfortable and rest satisfied with so many selfish, narrowminded and quarrelsome beastly sons on her bosom. Her dissatisfaction thus manifested in the form of cyclone, flood, earthquake and bloody war. Country-wide famine and pestilence is the expression of the rage and fury of Mother-Nature. This world, our abode, will turn into heaven only when Mother-Nature will feel comfortable and proud holding godly sons on her bosom. Natural calamities will then be far away from our country.

India never encouraged the extreme form of narrow nationalism advocated by the West. The ideal of India is therefore, "whole world is our relatives" „वसुधैव कटुम्वकम्"[114] (Basudhaiva kutumbakam) and "Three worlds are my native land" „स्वदेशो भुवनत्रयम्"[115] (Swadesho Bhubanatrayam) Indians, therefore, consider all men of this world as their relatives and

[114] vasudhaiva kuṭumbakam
[115] svadeśo bhuvanatrayam

neighbours, all places their own country. "There is one Land and One God—and no difference among men." Prosperity of all nations depends on the prosperity of the human race as a whole.

The white people of Europe and America consider themselves to be the only civilised nation in the world, being superior to others in knowledge and other qualifies. The Muslims of Asia similarly think that their religion is the best of all religion in as much as there is no other religion so liberal and universal in character. All nations even those whom we call uncivilised cherish similar high ideas about their own people. It is not undesirable to hold high opinion about own community and people. It becomes blamable and causes mischief when we consider all other nations except ourselves as inferior and hate them and do injustice to them in the name of religion or for expansion of territory.

We also hold high opinion about our men and our country. We think that we are the sustainer and preserver of the most ancient civilisation and culture and we are capable of helping other nation in their advancement of civilisation. But it is regrettable that the glorious tradition of our ancient civilisation and culture is now in a deplorable stage at the hands of unworthy heirs like ourselves. The responsibility of reviving it and to uphold the lost glory of India lies in the hands of these young generations who are the hopes and future of our country.

May I say again—you, young students will be adult responsible citizen of the land within a few years. Do not trample down the national interest for the sake of insignificant personal interest. Let not narrow provincialism

and anti-national feelings find place in your mind. Remain free from the disgrace of submitting to money in exchange of character. Consider all Indian to be your own men irrespective of their cast and creed and feel them to be your relatives. You too say with open heart like Vivekanada, the great savant and the great worker—"The educated, the illiterate, the poor and untouchable Indians are my brothers". Let your sincerity in purpose and love for the country help to regain the lost glory of India and let her have again peace, happiness and prosperity. Jai Hind.

Om Santih, Santih, Santih.

Information about our Math & Ashrams

RESEARCH ON YOGA

In our Central Math—Shivananda Math, Kamakhya, Gauhati-10, Assam (popular name—Umachal Yagashram), we have a Research Department on Yoga. The Vedas, the oldest literature of the world, contain Yoga-system. So Yoga culture is very ancient. We think Yoga is the highest Physical Science, Yoga is the highest Psychological Science & Yoga is the highest spiritual Science. So in our age Yoga should be studied and cultivated by all.

Though Bharat (India) is the birth place of Yoga still Yoga-culture was confined in limited circle in India so long. Preliminary Yoga is called Hatha-Yoga. Hatha-Yoga is the foundation of higher spiritual Yoga or Raja Yoga. If we practice Hatha-Yoga we shall be able to drive away all kinds of disease from human society; at will we shall be able to enjoy the life of 125 years or more without disease, without senility. So Yoga-practitioner can claim that they will never suffer from disease, will never suffer from untimely death.

We have modified old Yoga-system and invented considerable number of new easy Yoga process so that everyone can practice it.

To popularize this Yoga-system we have arranged to start a Yogic College and Yogic Hospital in our Central Math at Kamakhya. We have also a plan to start a Yoga-training Centre and a Yogic Hospital in our Calcutta Branch.

For admission in our Yogic College please apply for our Prospectus with Rs. 2'50 stamp.

YOGIC COLLEGE AND HOSPITAL

YOGA TRAINING COURSE

UMACHAL YOGIC MAHAVIDYALAYA

(SHIVANANDA MATH)
KAMAKHYA
Gauhati-10, ASSAM
Phone: 2540635

SHIVANANDA YOGASHRAM

471, Netaji Colony
Calcutta-700090
(West Bengal)
Phone: 2531-1117

.SHIVANANDA^YOGASHRAM

Vill. Mashagram
P. O. Duria
Dt. Midnapore
(West Bengal)

1. Yoga Diploma Course (Training—six months)
2. Yoga Certificate Course (Training—three months)
3. Ordinary Yoga Training Course (One month) Medium of Teaching:

(a) English (6) Bengali (c) Assamese (d) Hindi

RULES OF ADMISSION

Diploma Course—Admission into Diploma Course will be allowed to Graduates of a recognised university. This rule may be relaxed in special cases.

Period of training is 6 months for the period from April to September and from November to April. During the course, two examinations will be held.

The students who will pass in the examinations will be awarded Diploma or E. P. Y. T., (Entrance in Physical Yoga Training).

Certificate Courses—School Final, H. S. L. C. Passed candidates will be allowed admission into this course. Period of training is 3 months for the period from April and November.

One month Training/Certificate Course—Anyone capable of reading and writing is allowed admission. Admission is open at any time throughout the year.

Students may ask for "Prospectus" with 2'50 p. postage stamp.

"We Indian Nation is the eldest brother of all human nations. We must be the highest and the noblest, we must try our best to re-form human society into a Divine society."

Swami Shivananda Saraswati

YOGIC HOSPITAL

The Hatha Yoga process which we have introduced can cure almost all kinds of Disease radically. Medicines, Injections and Operation Tables are useless in Yogic Hospital. We hope, in 50 years Medical Hospitals, will be replaced by Yogic Hospitals, which is very less or nominally expensive.

With the help of Yoga man should be master of his destiny and have power to resist disease and untimely death. Mankind will be Divine with the culture of this Yoga system and thereby aim of higher creation, higher evolution of human race will be fulfilled.

VISITOR

All intending visitors should first of all obtain permission of the Secretary of the Math or Ashrams, otherwise dearth of room may be a disadvantage. Of course visitors may prolong their stay in the Ashram as many days as are required, either single or with family, but with prior notice to the Secretary.

To learn Yogic Feats, to gain Spiritual Knowledge or just to live in company with selfless ascetics, whatever be the intention of the visitors, they will have to bear their Boarding expenses themselves.

PATIENTS

A patient will have to reserve his seats before his admission in the Hospital. We have not yet been able to

arrange sufficient seats for patients and sufficient seats for Yoga students. All common diseases such as Heart disease, Blood pressure, Coronary Thrombosis, Dysentery, Hysteria, Piles, Indigestion, Acidity and all kinds of stomach diseases, Rheumatism, Arthritis,. Headache, Cold, Cough, Tonsilitis etc. are treated in our Yogic Hospital. It goes without saying that all these diseases are radically cured by simple Yogic treatment introduced by us.

Still now we have not any Hospital arrangement to treat infectious diseases.

Readers' Compliments

Your Holiness Swamiji,

I have read your wonderful book 'Yogic Therapy'. It is so full of truth, it should be a text book for the world……I like to visit your Ashram and meet you and perhaps even be allowed to study and practice Yoga…….

Lewis White
14 Nelson Place
Lymington (England)

We recommend this "Yogic Therapy' strongly not to the sick and the ailing alone but also to medical Practitioners and Physicians who, we believe, can learn a lot from it. We pay our respectful tributes to Swami Shivananda Saraswati Maharaj of Assam for giving to the world his Yogic Knowledge in such a clear and practical from for the benefit of the humanity at large….

CHETANA
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SANIBARER-CHITHI
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Desh
(Weekly Magazine)
Calcutta

……This book, Yogic Therapy deserves all round praise.

AMRITA BAZAR
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Calcutta

……I have gone through all books in Bengali, English etc. of Swami Shivananda Saraswati Maharaj of Kamakhya, Assam and I think his books are a great boon to the mankind……

Vaidya Babu Harilal B. Trivedi,
Balasinor, Gujrat (Bharat)

RESEARCH ON YOGA AND FOOD

In our Central Math—SHIVANANDA MATH, KAMAKHYA, GAUHATI-10. ASSAM, we have Research Department on Yoga and Food. The Vedas, the oldest literature of the world, contain Yoga-systems. So Yoga-culture is very ancient. We think Yoga is the highest physical Science. Yoga is the highest Psychological Science and Yoga is the highest Spiritual Science. So in our age Yoga should be studied and cultured by all.

Though Bharat (India) in the birth place of Yoga, still Yoga Culture was confined to limited circle in India. So long, 3 systems Yoga developed in our country— Hatha-Yoga, Raja-Yoga and Vedic-Yoga. If human beings practise Hatha-Yoga then they shall be able to drive away all kinds of disease from human society at will they shall be able to enjoy the life of 125 years or more without disease.

We have modified old Yoga-System and invented considerable number of new easy Yoga Processes so that everyone can practise it.

Wrong diet is the root cause of all physical diseases and mental degeneration. If human societies follow our diet-principle based on our Research then human beings will be highly talented and Divine. Disease, untimely death and Nature's punishments such as War, Cyclone, Earth-Quake, Flood, Tempest ete. Will never occur and the earth will be transformed) into Heaven, full of happiness and bliss.

MODERN YOGA SCIENCE

Modern material Science has invented Atom Bomb, Hydrogen Bomb and poisonous Gas which can destroy all animals, all human races from the surface of the globe in a few minutes. But modern Yoga-Science of India has invented a very easy process to save all human beings from senility, disease and untimely death and to extend human longevity over 125 years to 150 years by showing the Pathway to a higher life, full of peace and bliss. This simple process of Yoga-Science which is very beneficial for human society will be found in our Book—YOGIC THERAPY or Yogic way to cure Diseases.

If this Yoga system is introduced throughout the world there will be no necessity of Medicine, Doctoring and Medical Hospitals. This Yoga is a great boon to human society.

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I had no intention to Publish this book in English but translator of this book and also my intimate friend and Yoga-student Dr. Harry Dickman MS. D, PS. D. of New-york Compelled me to publish it. I could not refuse his repeated requests and persuasions. Dr. Dickman is a good Scholar in Sanskrit and also am admirer of Yoga. He is now studying Bengali so that he can go through our original Bengali books.

Doctor Harry Dickman thinks and wishes that this kind of kind of book should be studied by Western boys and girls who are ignorant of Brahmacharya. We shall be glad if this book is appreciated by the boys and girls and also by the parents of the Western countries and they are benefited by this book.

Author

Books of Swami Shivananda Saraswati Maharaj of Kamakhya (of Assam) in english:

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YOGIC THERAPY or yogic way to cure diseases
(Yogic therapy - to cure all diseases by yoga)

2.
Yogic byayam for students

3.
Yoga science (Hatha-yoga science)

4.
Principle of diet

5.
Build new India and a new world

6.
Arrange right diet for human being

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